

School of Theology at Claremont



1001 1385960





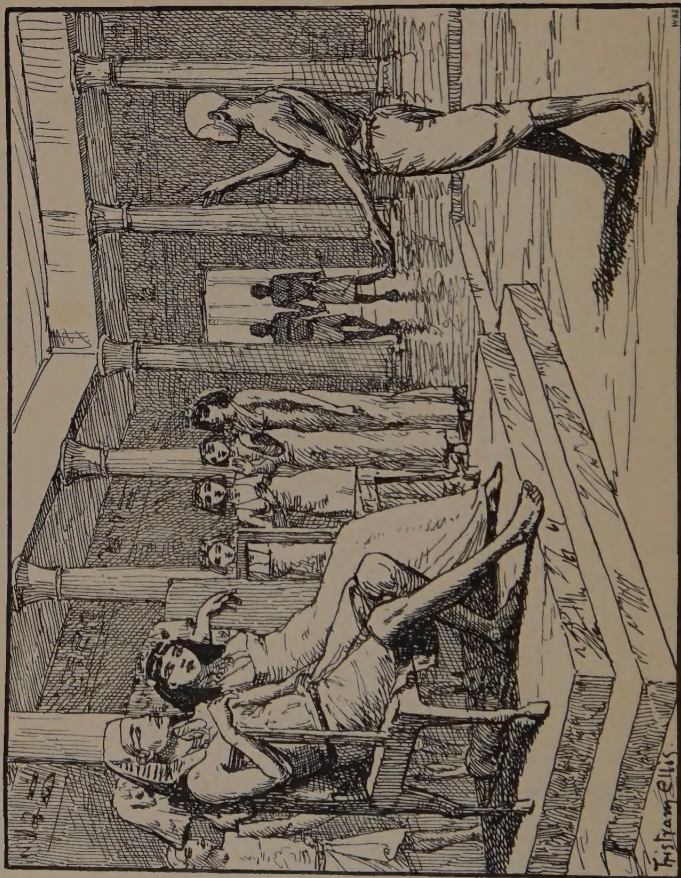
The Library  
SCHOOL OF THEOLOGY  
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE  
CLAREMONT, CALIFORNIA





EGYPTIAN TALES



102  
1941  
p3  
1895  
v.1

# EGYPTIAN TALES

TRANSLATED FROM THE PAPYRI

FIRST SERIES

IV<sup>th</sup> TO XII<sup>th</sup> DYNASTY

EDITED BY

*St. John*  
Sir Wm. M. FLINDERS PETRIE, HON. D.C.L.

EDWARDS PROFESSOR OF EGYPTOLOGY, UNIVERSITY  
COLLEGE, LONDON

ILLUSTRATED BY TRISTRAM ELLIS

METHUEN & CO.

36 ESSEX STREET, STRAND  
LONDON

1895

Theology Library  
SCHOOL OF THEOLOGY  
AT CLAREMONT  
California

THEOLOGY LIBRARY  
CLAREMONT, CALIF.

University of Southern California Library

Rel 893.1308 P495e  
J. 1

Transferred

## CONTENTS

|                                       | PAGE |
|---------------------------------------|------|
| INTRODUCTION . . . . .                | I    |
| TALES OF THE MAGICIANS—               |      |
| KHAFRA'S TALE . . . . .               | 10   |
| BAUFRA'S TALE . . . . .               | 16   |
| HORDEDEF'S TALE . . . . .             | 22   |
| REMARKS . . . . .                     | 46   |
| THE PEASANT AND THE WORKMAN . . . . . | 61   |
| REMARKS . . . . .                     | 75   |
| THE SHIPWRECKED SAILOR . . . . .      | 81   |
| REMARKS . . . . .                     | 93   |
| THE ADVENTURES OF SANEHAT . . . . .   | 97   |
| REMARKS . . . . .                     | 127  |
| INDEX . . . . .                       | 143  |

Religion  
Methodist World Service Fund



## LIST OF ILLUSTRATIONS

PAGE

*Frontispiece*

|                                                         |    |
|---------------------------------------------------------|----|
| THE STEWARD AND THE WAX CROCODILE .                     | 13 |
| ZAZAMANKH FINDING THE JEWEL . .                         | 19 |
| HORDEDEF LEADING DEDI TO THE SHIP .                     | 23 |
| DEDI ENCHANTING THE DUCK . .                            | 29 |
| THE GODDESSES AND KHNUMU COMING TO<br>RA-USER . . . . . | 35 |
| THE GODDESSES HIDING THE CROWNS .                       | 39 |
| THE HANDMAID LISTENING TO THE FESTIVITY                 | 43 |
| IN THE SEKHET HEMAT . . . . .                           | 61 |
| THE TRESPASS . . . . .                                  | 63 |
| THE BEATING OF THE SEKHTI . .                           | 71 |
| GOING TO WAWAT . . . . .                                | 81 |

viii LIST OF ILLUSTRATIONS

|                                        | PAGE |
|----------------------------------------|------|
| THE INQUIRY . . . . .                  | 85   |
| BRETHREN AND CHILDREN . . . . .        | 88   |
| THE FAREWELL . . . . .                 | 91   |
| THE FLIGHT . . . . .                   | 99   |
| THE CROSSING . . . . .                 | 100  |
| THE RESCUE . . . . .                   | 101  |
| SANEHAT MEETING THE TENU . . . . .     | 106  |
| THE COMBAT . . . . .                   | 109  |
| EGYPTIAN MESSENGERS ARRIVING . . . . . | 113  |
| THE SONG OF THE PRINCESSES . . . . .   | 123  |
| THE SHAVING OF SANEHAT . . . . .       | 126  |

## INTRODUCTION

IT is strange that while literature occupies so much attention as at present, and while fiction is the largest division of our book-work, the oldest literature and fiction of the world should yet have remained unrepresented to English readers. The tales of ancient Egypt have appeared collectively only in French, in the charming volume of Maspero's "Contes Populaires"; while some have been translated into English at scattered times in volumes of the "Records of the Past." But research moves forward; and translations that were excellent twenty years ago may now be largely improved, as we attain more insight into the language.

For another reason also there is a wide ground for the present volume. In no case have any illustrations been attempted, to give that basis for imagination which is all the more needed when reading of an age and a land unfamiliar to our ideas. When following a narrative, whether of real events or of fiction, many persons—perhaps most—find themselves unconsciously framing in their minds the scenery and the beings of which they are reading. To give a correct picture of the character of each of the various ages to which these tales belong, has been the aim of the present illustrations. A definite period has been assigned to each tale, in accordance with the indications, or the history, involved in it; and, so far as our present knowledge goes, all the details of life in the scenes here illustrated are rendered in accord with the period of the story.

To some purely scholastic minds it may seem presumptuous to intermingle translations of notable documents with fanciful

illustrations. But, considering the greater precision with which in recent years we have been able to learn the changes and the fashions of ancient life in Egypt, and the essentially unhistorical nature of most of these tales, there seems ample reason to provide such material for the reader's imagination in following the stories; it may give them more life and reality, and may emphasise the differences which existed between the different periods to which these tales refer.

It will be noticed how the growth of the novel is shadowed out in the varied grounds and treatment of the tales. The earliest is purely a collection of marvels or fabulous incidents of the simplest kind. Then we advance to contrasts between town and country, between Egypt and foreign lands. Then personal adventure, and the interest in schemes and successes, becomes the staple material; while only in the later periods does character come in as the groundwork. The

same may be seen in English literature—first the tales of wonders and strange lands, then the novel of adventure, and lastly the novel of character.

In translating these documents into English I have freely used the various translations already published in other languages; but in all cases more or less revision and retranslation from the original has been made. In this matter I am indebted to Mr. F. Ll. Griffith, who has in some cases—as in Anpu and Bata—almost entirely retranslated the original papyrus. The material followed in each instance will be found stated in the notes accompanying the tales. As to the actual phraseology, I am alone responsible for that. How far original idiom should be retained in any translation is always a debated question, and must entirely depend on the object in view. Here the purpose of rendering the work intelligible to ordinary readers required the modifying of some idioms and the paraphrasing of others. But so far

as possible the style and tone of the original has been preserved, and whatever could be easily followed has been left to speak for itself. In many plainnesses of speech the old Egyptian resembled the modern Oriental, or our own forefathers, more than ourselves in this age of squeamishness as yet unparalleled in the world. To avoid offence a few little modifications of words have been made ; but rather than give a false impression by tampering with any of the narrative, I have omitted the sequel of the last tale and given only an outline of it. The diction adopted has been the oldest that could be used without affectation when dealing with the early times. It has been purposely modified in the later tales ; and in the last—which is of Ptolemaic authorship—a modern style has been followed as more compatible with the later tone of the narrative.

For the illustrations Mr. Tristram Ellis's familiarity with Egypt has been of good

account in his life-like scenes here used. For each drawing I have searched for the material among the monuments and remains of the age in question. The details of the dresses, the architecture, and the utensils, are all in accord with the period of each tale. In the tale of Setnau two different styles are introduced. Ahura is probably of the time of Amenhotep III., whereas Setnau is a son of Ramessu II.; and the change of fashion between the two different dynasties has been followed as distinctive of the two persons, one a *ka* or double of the deceased, the other a living man. To the reader who starts with the current idea that all Egyptians were alike, this continual change from one period to another may seem almost fanciful. But it rests on such certain authority that we may hope that this little volume may have its use as an object-lesson in practical archæology.

The use and abuse of notes is a matter of dispute. To be constantly interrupted in

reading by some needless and elementary explanation is an impertinence both to the author and the reader : the one cannot resent it, the other therefore resents it for both. But what is to be deemed needless entirely depends on the reader : I have been asked in what country Pompei is, as it is not in the English Gazetteer. Rather than intrude, then, on the reader when he is in high discourse with the ancients, I humbly set up my interpreter's booth next door ; and if he cares to call in, and ask about any difficulties, I shall be glad to help him if I can. Not even numbers are intruded to refer to notes ; for how often an eager reader has been led off his trail, and turned blithely to refer to 37 or 186 only to find, "See J. Z. xxxviii. 377," at which he gnashed his teeth and cursed such interruptions. So those to whom the original tales are obscure are humbly requested to try for some profit from the remarks after them, that have been gleaned by the translator.

Much might be said by a “folk-lorist”—in proportion to his ardour. But as there are folk-lorists and folk-lorists, and the schools of Rabbi Andrew and Rabbi Joseph write different targums, I have left each to make his own commentary without prejudice.

## TALES OF THE MAGICIANS

ONE day, when King Khufu reigned over all the land, he said to his chancellor, who stood before him, "Go call me my sons and my councillors, that I may ask of them a thing." And his sons and his councillors came and stood before him, and he said to them, "Know ye a man who can tell me tales of the deeds of the magicians?"

Then the royal son Khafra stood forth and said, "I will tell thy majesty a tale of the days of thy forefather Nebka, the blessed; of what came to pass when he went into the temple of Ptah of Ankhtaui."

## KHAFA'S TALE

“His majesty was walking unto the temple of Ptah, and went unto the house of the chief reciter Uba-aner, with his train. Now when the wife of Uba-aner saw a page, among those who stood behind the king, her heart longed after him; and she sent her servant unto him, with a present of a box full of garments.

“And he came then with the servant. Now there was a lodge in the garden of Uba-aner; and one day the page said to the wife of Uba-aner, ‘In the garden of Uba-aner there is now a lodge; behold, let us therein take our pleasure.’ So the wife of Uba-aner sent to the steward who had charge over the garden, saying, ‘Let the lodge which is in the garden be made ready.’ And she remained there, and rested and drank with the page until the sun went down.

“And when the even was now come the

page went forth to bathe. And the steward said, 'I must go and tell Uba-ner of this matter.' Now when this day was past, and another day came, then went the steward to Uba-ner, and told him of all these things.

"Then said Uba-ner, 'Bring me my casket of ebony and electrum.' And they brought it; and he fashioned a crocodile of wax, seven fingers long: and he enchanted it, and said, 'When the page comes and bathes in my lake, seize on him.' And he gave it to the steward, and said to him, 'When the page shall go down into the lake to bathe, as he is daily wont to do, then throw in this crocodile behind him.' And the steward went forth bearing the crocodile.

"And the wife of Uba-ner sent to the steward who had charge over the garden, saying, 'Let the lodge which is in the garden be made ready, for I come to tarry there.'

"And the lodge was prepared with all good things; and she came and made merry therein with the page. And when the even

was now come, the page went forth to bathe as he was wont to do. And the steward cast in the wax crocodile after him into the water; and, behold! it became a great crocodile seven cubits in length, and it seized on the page.

“And Uba-aner abode yet seven days with the king of Upper and Lower Egypt, Nebka, the blessed, while the page was stifled in the crocodile. And after the seven days were passed, the king of Upper and Lower Egypt, Nebka, the blessed, went forth, and Uba-aner went before him.

“And Uba-aner said unto his majesty, ‘Will your majesty come and see this wonder that has come to pass in your days unto a page?’ And the king went with Uba-aner. And Uba-aner called unto the crocodile and said, ‘Bring forth the page.’ And the crocodile came forth from the lake with the page. Uba-aner said unto the king, ‘Behold, whatever I command this crocodile he will do it.’ And his majesty said, ‘I pray you send back



THE STEWARD AND THE WAX CROCODILE



this crocodile.' And Uba-ner stooped and took up the crocodile, and it became in his hand a crocodile of wax. And then Uba-ner told the king that which had passed in his house with the page and his wife. And his majesty said unto the crocodile, 'Take to thee thy prey.' And the crocodile plunged into the lake with his prey, and no man knew whither he went.

"And his majesty the king of Upper and Lower Egypt, Nebka, the blessed, commanded, and they brought forth the wife of Uba-ner to the north side of the harem, and burnt her with fire, and cast her ashes in the river

"This is a wonder that came to pass in the days of thy forefather the king of Upper and Lower Egypt, Nebka, of the acts of the chief reciter Uba-ner."

His majesty the king of Upper and Lower Egypt, Khufu, then said, "Let there be presented to the king Nebka, the blessed, a thousand loaves, a hundred draughts of beer,

an ox, two jars of incense ; and let there be presented a loaf, a jar of beer, a jar of incense, and a piece of meat to the chief reciter Uba-ner ; for I have seen the token of his learning." And they did all things as his majesty commanded.

### BAUFRA'S TALE

The royal son Bau-f-ra then stood forth and spake. He said, " I will tell thy majesty of a wonder which came to pass in the days of thy father Seneferu, the blessed, of the deeds of the chief reciter Zazamankh. One day King Seneferu, being weary, went throughout his palace seeking for a pleasure to lighten his heart, but he found none. And he said, ' Haste, and bring before me the chief reciter and scribe of the rolls Zazamankh ' ; and they straightway brought him. And the king said, ' I have sought in my palace for some delight, but I have found none.' Then said Zazamankh to him, ' Let

thy majesty go upon the lake of the palace, and let there be made ready a boat, with all the fair maidens of the harem of thy palace ; and the heart of thy majesty shall be refreshed with the sight, in seeing their rowing up and down the water, and seeing the goodly pools of the birds upon the lake, and beholding its sweet fields and grassy shores ; thus will thy heart be lightened. And I also will go with thee. Bring me twenty oars of ebony, inlayed with gold, with blades of light wood, inlayed with electrum ; and bring me twenty maidens, fair in their limbs, their bosoms and their hair, all virgins ; and bring me twenty nets, and give these nets unto the maidens for their garments.' And they did according to all the commands of his majesty.

“And they rowed down the stream and up the stream, and the heart of his majesty was glad with the sight of their rowing. But one of them at the steering struck her hair, and her jewel of new malachite fell

into the water. And she ceased her song, and rowed not; and her companions ceased, and rowed not. And his majesty said, 'Row you not further?' And they replied, 'Our little steerer here stays and rows not.' His majesty then said to her, 'Wherefore rowest thou not?' She replied, 'It is for my jewel of new malachite which is fallen in the water.' And he said to her, 'Row on, for behold I will replace it.' And she answered, 'But I want my own piece back in its setting.' And his majesty said, 'Haste, bring me the chief reciter Zazamankh,' and they brought him. And his majesty said, Zazamankh, my brother, I have done as thou sayedst, and the heart of his majesty is refreshed with the sight of their rowing. But now a jewel of new malachite of one of the little ones is fallen in the water, and she ceases and rows not, and she has spoilt the rowing of her side. And I said to her, "Wherefore rowest thou not?" and she answered to me, "It is for my jewel of new



ZAZAMANKH FINDING THE JEWEL



malachite which is fallen in the water." I replied to her, "Row on, for behold I will replace it" ; and she answered to me, "But I want my own piece again back in its setting." Then the chief reciter Zazamankh spake his magic speech. And he placed one part of the waters of the lake upon the other, and discovered the jewel lying upon a shard ; and he took it up and gave it unto its mistress. And the water, which was twelve cubits deep in the middle, reached now to twenty-four cubits after he turned it. And he spake, and used his magic speech ; and he brought again the water of the lake to its place. And his majesty spent a joyful day with the whole of the royal house. Then rewarded he the chief reciter Zazamankh with all good things. Behold, this is a wonder that came to pass in the days of thy father, the king of Upper and Lower Egypt, Seneferu, of the deeds of the chief reciter, the scribe of the rolls, Zazamankh."

Then said the majesty of the king of

Upper and Lower Egypt, Khufu, the blessed, "Let there be presented an offering of a thousand cakes, one hundred draughts of beer, an ox, and two jars of incense to the king of Upper and Lower Egypt, Senerferu, the blessed ; and let there be given a loaf, a jar of beer, and a jar of incense to the chief reciter, the scribe of the rolls, Zazamankh ; for I have seen the token of his learning." And they did all things as his majesty commanded.

### HORDEDEF'S TALE

THE royal son Hordedef then stood forth and spake. He said, "Hitherto hast thou only heard tokens of those who have gone before, and of which no man knoweth their truth. But I will show thy majesty a man of thine own days." And his majesty said, "Who is he, Hordedef?" And the royal son Hordedef answered, "It is a certain man named Dedi, who dwells at Ded-



HORDEDEF LEADING DEDI TO THE SHIP



sneferu. He is a man of one hundred and ten years old ; and he eats five hundred loaves of bread, and a side of beef, and drinks one hundred draughts of beer, unto this day. He knows how to restore the head that is smitten off ; he knows how to cause the lion to follow him trailing his halter on the ground ; he knows the designs of the dwelling of Tahuti. The majesty of the king of Upper and Lower Egypt, Khufu, the blessed, has long sought for the designs of the dwelling of Tahuti, that he may make the like of them in his pyramid."

And his majesty said, "Thou, thyself, Hordedef, my son, bring him to me." Then were the ships made ready for the king's son Hordedef, and he went up the stream to Dedsneferu. And when the ships had moored at the haven, he landed, and sat him in a litter of ebony, the poles of which were of cedar wood overlayed with gold. Now when he drew near to Dedi, they set

down the litter. And he arose to greet Dedi, and found him lying on a palmstick couch at the door of his house ; one servant held his head and rubbed him, and another rubbed his feet.

And the king's son Hordedef said, " Thy state is that of one who lives to good old age ; for old age is the end of our voyage, the time of embalming, the time of burial. Lie, then, in the sun, free of infirmities, without the babble of dotage : this is the salutation to worthy age. I come from far to call thee, with a message from my father Khufu, the blessed, for thou shalt eat of the best which the king gives, and of the food which those have who follow after him ; that he may bring thee in good estate to thy fathers who are in the tomb."

And Dedi replied to him, " Peace to thee ! Peace to thee ! Hordedef, son of the king, beloved of his father. May thy father Khufu, the blessed, praise thee, may he advance thee amongst the elders, may thy *ka* prevail

against the enemy, may thy soul know the right road to the gate of him who clothes the afflicted ; this is the salutation to the king's son." Then the king's son, Hordedef, stretched forth his hands to him, and raised him up, and went with him to the haven, giving unto him his arm. Then said Dedi, "Let there be given me a boat, to bring me my youths and my books." And they made ready for him two boats with their rowers. And Dedi went down the river in the barge in which was the king's son Hordedef. And when he had reached the palace, the king's son, Hordedef, entered in to give account unto his majesty the king of Upper and Lower Egypt, Khufu, the blessed. Then said the king's son Hordedef, "O king, life, wealth, and health ! My lord, I have brought Dedi." His majesty replied, "Bring him to me speedily." And his majesty went into the hall of columns of Pharaoh (life, wealth, and health), and Dedi was led before him. And his majesty

said, "Wherefore is it, Dedi, that I have not yet seen thee?" And Dedi answered, "He who is called it is that comes; the king (life, wealth, and health) calls me, and behold I come." And his majesty said, "Is it true, that which men say, that thou canst restore the head which is smitten off?" And Dedi replied, "Truly, I know that, O king (life, wealth, and health), my lord." And his majesty said, "Let one bring me a prisoner who is in prison, that his punishment may be fulfilled." And Dedi said, "Let it not be a man, O king, my lord; behold we do not even thus to our cattle." And a duck was brought unto him, and its head was cut off. And the duck was laid on the west side of the hall, and its head on the east side of the hall. And Dedi spake his magic speech. And the duck fluttered along the ground, and its head came likewise; and when it had come part to part the duck stood and quacked. And they brought likewise a goose before him, and he did



DEDI ENCHANTING THE DUCK



even so unto it. His majesty caused an ox to be brought, and its head cast on the ground. And Dedi spake his magic speech. And the ox stood upright behind him, and followed him with his halter trailing on the ground.

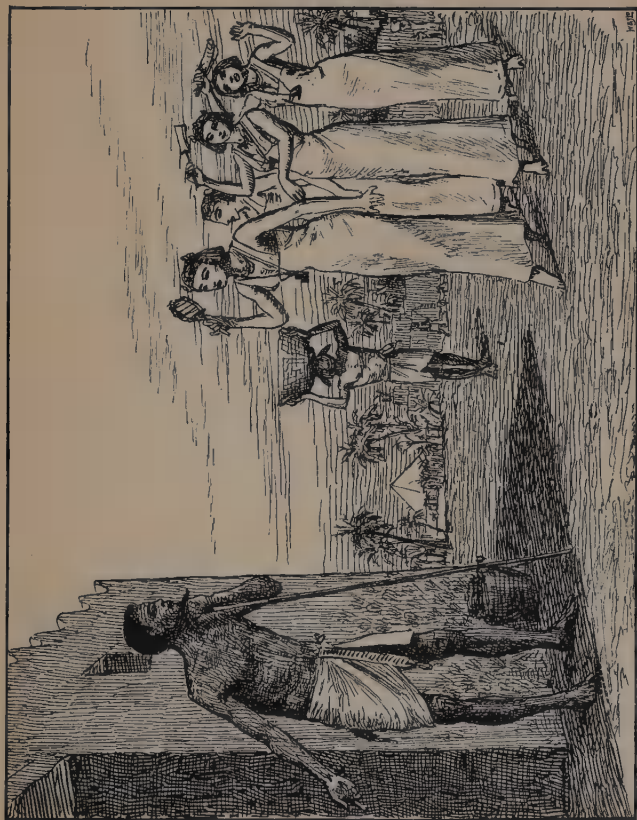
And King Khufu said, "And is it true what is said, that thou knowest the number of the designs of the dwelling of Tahuti?" And Dedi replied, "Pardon me, I know not their number, O king (life, wealth, and health), but I know where they are." And his majesty said, "Where is that?" And Dedi replied, "There is a chest of whetstone in a chamber named the plan-room, in Heliopolis; they are in this chest." And Dedi said further unto him, "O king (life, wealth, and health), my lord, it is no it that is to bring them to thee." And his majesty said, "Who, then, is it that shall bring them to me?" And Dedi answered to him, "It is the eldest of the three children who are in the body of Rud-didet who

shall bring them to thee." And his majesty said, "Would that it may be as thou sayest! And who is this Rud-didet?" And Dedi replied, "She is the wife of a priest of Ra, lord of Sakhebu. And she has conceived these three sons by Ra, lord of Sakhebu, and the god has promised her that they shall fulfil this noble office (of reigning) over all this land, and that the eldest of them shall be high priest in Heliopolis." And his majesty's heart became troubled for this; but Dedi spake unto him, "What is this that thou thinkest, O king (life, wealth, health), my lord? Is it because of these three children? I tell thee thy son shall reign, and thy son's son, and then one of them." His majesty said, "And when shall Rud-didet bear these?" And he replied, "She shall bear them on the 25th of the month Tybi." And his majesty said, "When the banks of the canal of Letopolis are cut, I will walk there that I may see the temple of Ra, lord of Sakhebu." And

Dedi replied, "Then I will cause that there be four cubits of water by the banks of the canal of Letopolis." When his majesty returned to his palace, his majesty said, "Let them place Dedi in the house of the royal son Hordedef, that he may dwell with him, and let them give him a daily portion of a thousand loaves, a hundred draughts of beer, an ox, and a hundred bunches of onions." And they did everything as his majesty commanded.

And one day it came to pass that Rud-didet felt the pains of birth. And the majesty of Ra, lord of Sakhebu, said unto Isis, to Nebhat, to Meskhent, to Hakt, and to Khnumu, "Go ye, and deliver Rud-didet of these three children that she shall bear, who are to fulfil this noble office over all this land ; that they may build up your temples, furnish your altars with offerings, supply your tables of libation, and increase your endowments." Then went these deities ; their fashion they made as that of dancing-

girls, and Khnumu was with them as a porter. They drew near unto the house of Ra-user, and found him standing, with his girdle fallen. And they played before him with their instruments of music. But he said unto them, "My ladies, behold, here is a woman who feels the pains of birth." They said to him, "Let us see her, for we know how to help her." And he replied, "Come, then." And they entered in straight-way to Rud-didet, and they closed the door on her and on themselves. Then Isis stood before her, and Nebhat stood behind her, and Hakt helped her. And Isis said, "O child, by thy name of User-ref, do not do violence." And the child came upon her hands, as a child of a cubit ; its bones were strong, the beauty of its limbs was like gold, and its hair was like true lapis lazuli. They washed him, and prepared him, and placed him on a carpet on the brickwork. Then Meskhent approached him and said, "This is a king who shall



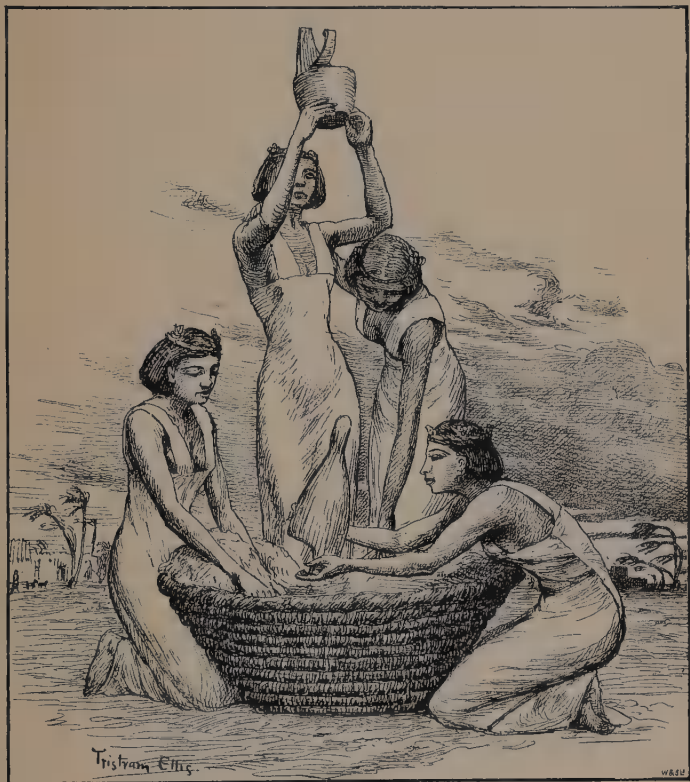
THE GODDESSES AND KHNUMU COMING TO RA-USER



reign over all the land." And Khnumu gave strength to his limbs. Then Isis stood before her, and Nebhat stood behind her, and Hakt helped her. And Isis said, "O child, by thy name of Sah-ra, stay not in her." Then the child came upon her hands, a child of a cubit ; its bones were strong, the beauty of its limbs was like gold, and its hair was like true lapis lazuli. They washed him, and prepared him, and layed him on a carpet on the brickwork. Then Meskhent approached him and said, "This is a king who shall reign over all the land." And Khnumu gave strength to his limbs. Then Isis stood before her, and Nebhat stood behind her, and Hakt helped her. And Isis said, "O child, by thy name of Kaku, remain not in darkness in her." And the child came upon her hands, a child of a cubit ; its bones were strong, the beauty of its limbs was like gold, and its hair was like true lapis lazuli. And Meskhent approached him and said, "This is a king who

shall reign over all the land." And Khnumu gave strength to his limbs. And they washed him, and prepared him, and layed him on a carpet on the brickwork.

And the deities went out, having delivered Rud-didet of the three children. And they said, "Rejoice! O Ra-user, for behold three children are born unto thee." And he said unto them, "My ladies, and what shall I give unto ye? Behold, give this bushel of barley here unto your porter, that ye may take it as your reward to the brew-house." And Khnumu loaded himself with the bushel of barley. And they went away toward the place from which they came. And Isis spake unto these goddesses, and said, "Wherefore have we come without doing a marvel for these children, that we may tell it to their father who has sent us?" Then made they the divine diadems of the king (life, wealth, and health), and laid them in the bushel of barley. And they caused the clouds to come with wind and



THE GODDESSES HIDING THE CROWN



rain ; and they turned back again unto the house. And they said, "Let us put this barley in a closed chamber, sealed up, until we return northward, dancing." And they placed the barley in a close chamber.

And Rud-didet purified herself, with a purification of fourteen days. And she said to her handmaid, "Is the house made ready?" And she replied, "All things are made ready, but the brewing barley is not yet brought." And Rud-didet said, "Wherefore is the brewing barley not yet brought?" And the servant answered, "It would all of it long since be ready if the barley had not been given to the dancing-girls, and lay in the chamber under their seal." Rud-didet said, "Go down, and bring of it, and Ra-user shall give them in its stead when he shall come." And the handmaid went, and opened the chamber. And she heard talking and singing, music and dancing, quavering, and all things which are performed for a king in his chamber. And she returned and told to

Rud-didet all that she had heard. And she went through the chamber, but she found not the place where the sound was. And she layed her temple to the sack, and found that the sounds were in it. She placed it in a chest, and put that in another locker, and tied it fast with leather, and layed it in the store-room, where the things were, and sealed it. And Ra-user came returning from the field ; and Rud-didet repeated unto him these things ; and his heart was glad above all things ; and they sat down and made a joyful day.

And after these days it came to pass that Rud-didet was wroth with her servant, and beat her with stripes. And the servant said unto those that were in the house, "Shall it be done thus unto me? She has borne three kings, and I will go and tell this to his majesty King Khufu the blessed." And she went, and found the eldest brother of her mother, who was binding his flax on the floor. And he said to



THE HANDMAID LISTENING TO THE FESTIVITY



her, "Whither goest thou, my little maid?" And she told him of all these things. And her brother said to her, "Wherefore comest thou thus to me? Shall I agree to treachery?" And he took a bunch of the flax to her, and laid on her a violent blow. And the servant went to fetch a handful of water, and a crocodile carried her away.

Her uncle went therefore to tell of this to Rud-didet; and he found Rud-didet sitting, her head on her knees, and her heart beyond measure sad. And he said to her, "My lady, why makest thou thy heart thus?" And she answered, "It is because of this little wretch that was in the house; behold she went out saying, 'I will go and tell it.'" And he bowed his head unto the ground, and said, "My lady, she came and told me of these things, and made her complaint unto me; and I laid on her a violent blow. And she went forth to draw water, and a crocodile carried her away."

*(The rest of the tale is lost.)*

*REMARKS*

The tales of the magicians are only preserved in a single copy, and of that the beginning is entirely lost. The papyrus was brought from Egypt by an English traveller, and was purchased by the Berlin Museum from the property of Lepsius, who had received it from the owner, Miss Westcar : hence it is known as the Westcar papyrus. It was written probably in the XIIth Dynasty, but doubtless embodied tales, which had been floating for generations before, about the names of the early kings. It shows us probably the kind of material that existed for the great recension of the pre-monumental history, made in the time of Seti I. Those ages of the first three dynasties were as long before that recension as we are after it ; and this must always be remembered in considering the authority of the Egyptian records.

This papyrus has been more thoroughly

studied than most, perhaps more than any other. Erman has devoted two volumes to it; publishing the whole in photographic facsimile, transcribed in hieroglyphs, transcribed in the modern alphabet, translated literally, translated freely, commented on and discussed word by word, and with a complete glossary of all words used in it. This exhaustive publication is named "*Der Märchen des Papyrus Westcar.*" Moreover, Maspero has given a current translation in the "*Contes Populaires,*" 2nd edit. pp. 53-86.

The scheme of these tales is that they are all told to King Khufu by his sons; and as the beginning is lost, eight lines are here added to explain this and introduce the subject. The actual papyrus begins with the last few words of a previous tale concerning some other magician under an earlier king. Then comes the tale of Khafra, next that of Bau-f-ra, and lastly that of Hor.dedef.

It need hardly be said that these tales are quite fictitious. The king and his successor Khafra are real, but the other sons cannot be identified ; and the confusion of supposing three kings of the Vth Dynasty to be triplets born early in the IVth Dynasty, shows what very vague ideas of their own history the Egyptians had when these tales were formed. This does not prevent our seeing that they embodied some very important traditions, and gives us an unequalled picture of the early civilisation.

In the earliest tale of the three there seems at first sight merely a sketch of faithlessness and revenge. But  
**Page 10.** there is probably much more in it. To read it aright we must bear in mind the position of woman in ancient Egypt. If, in later ages, Islam has gone to the extreme of the man determining

his own divorce at a word, in early times almost the opposite system prevailed. All property belonged to the woman; all that a man could earn, or inherit, was made over to his wife; and families always reckoned back further on the mother's side than the father's. As the changes in historical times have been in the direction of men's rights, it is very unlikely that this system of female predominance was invented or introduced, but rather that it descends from primitive times. In this tale we see, then, at the beginning of our knowledge of the country, the clashing of two different social systems. The reciter is strong for men's rights, he brings destruction on the wife, and never even gives her name, but always calls her merely "the wife of Uba-aner." But behind all this there is probably the remains of a very different system. The servant employed by the mistress seems to see nothing outrageous in her proceed-

ings ; and even the steward, who is on the master's side, waits a day or two before reporting matters. When we remember the supremacy in property and descent which women held in Egypt, and then read this tale, it seems that it belongs to the close of a social system like that of the Nairs, in which the lady makes her selection—with variations from time to time. The incident of sending a present of clothing is curiously like the tale about a certain English envoy, whose proprieties were sadly ruffled in the Nair country, when a lady sent him a grand shawl with an intimation of her choice. The priestesses of Amen retained to the last this privilege of choice, as being under divine, and not human protection ; but it seems to have become unseemly in late times.

The hinging of this tale, and of those that follow it, upon the use of magic, shows how thoroughly the belief in magic

powers was ingrained in the Egyptians. Now such a belief implies the presence of magicians, and shows how familiar must have been the claim to such powers, and the practising of the tricks of witchcraft, so prevalent in Africa in modern times. The efficacy of a model, such as this crocodile of wax, is an idea continually met with in Egypt. The system of tomb furniture and decoration, of *ka* statues, of *ushabtis* or figures to work for the deceased, and the models placed in foundation deposits, all show how a model was supposed to have the efficacy of an actual reality. Even in the latest tale of all (written in Ptolemaic times), Setnau makes a model of a boat and men, to be sunk in the river to work for him. The re-conversion of the crocodile to wax, on being taken up by the magician, reminds us of the serpent becoming again a rod when taken up by Aaron.

The punishment of burning alive is very

rarely, if ever, mentioned in Egyptian history, though it occurs in modern Egyptian tales : and it looks as if it were brought in here rather as a dire horror for the climax than as a probable incident. The place of the penalty, in front of the harem, or the private portion of the palace, was evidently for the intimidation of other ladies.

At the close of each tale, King Khufu, to whom it is told, orders funerary offerings by the usual formula, to be presented in honour of the king under whom the wonder took place. On the tablets of the tombs in the early times, there is usually recorded the offering—or, rather, the pious desire that there should be offered—thousands of loaves, of oxen, of gazelles, of cranes, &c., for a deceased person. Such expression cost no more by the thousand than by the dozen, so thousands came to be the usual expression in all ordaining of offerings.

We are so accustomed to think of tedium as something modern, that it seems strange to find in the oldest tales  
**Page 16.** in the world how the first king of whom we know anything was bored by his pleasures. A reward for discovering a new pleasure is the very basis of the tale of Sneferu; and the wise man's remedy of a day in the country is still the best resource, though all that we know as human history has tried its experiments in enjoyment since then. The flavour of the ballet thrown in, by the introduction of the damsels of the household clad in fishing nets, is not yet obsolete in modern amusements; and even in this century Muhammed Ali had resource to the same way of killing time, as he was rowed about by his *barem*, but on an artificial lake.

The use of two large oars for steering explains the detail of the story. The oars were one on each side of the stern, and

were each managed by a steerer. From the tale we see that the steerer led the song of the rowers, and if the leader ceased, all that side of the boat ceased also. The position of the lost jewel upon the hair shows that it was in a fillet set with inlaying, like that seen on early figures, such as Nefert at Medum, who wears a fillet of rosettes to retain the hair; and the position of the steering oar attached to a post, with the handle rising high in the air, explains how it could strike the fillet and displace the jewel.

The last tale is really double, a tale within a tale. It begins with the wonders done by Dedi, and then goes on with the history of the children about whom he prophesied to Khufu.

The village of Dedi was probably near Medum, as in the temple of Sneferu at Medum an offering was found presented by a worshipper to the gods of Ded-sneferu :

hence the background which is here given for the scene of Hordedef leading old Dedi. The translation of "the designs of the dwelling of Tahuti" is not certain; but the passage seems to refer to some architectural plan which was desired for the pyramid.

The story of Rud-didet is remarkable historically. She is said to be wife of the priest of Ra, her children are sons of Ra, and they are the first three kings of the Vth dynasty, and supplanted the line of Khufu. This points to the Vth Dynasty having been a priestly usurpation; and on looking at its history we see two confirmations of this. The title "Son of Ra" is so common in most ages in Egypt that it is taken for granted, and is applied in lists to any second cartouche; but it is not found until well into the Vth Dynasty; the earlier kings were not descendants of Ra, and it is only on arriving at this dynasty, which claimed descent from Ra, through the wife

of the priest of Ra, that we find the claim of each king to be a "son of Ra." Another confirmation of this priestly descent is the abundance of priesthoods established for the kings of the Vth Dynasty ; a care which agrees with their having a priestly origin ; while in the tale it is particularly said that they would build up the temples, furnish the altars with offerings, supply the tables of libations, and increase the religious endowments.

The names of the three children are a play upon the names of the first three kings of the Vth Dynasty. User-kaf is made into User-ref ; Sahu-ra is written Sah-ra ; and Kaka is Kaku ; thus making allusions to their births. The comparison of the hair to true lapis lazuli seems very strange ; but there is often a confusion between black and blue in uneducated races, and *azrak* means either dark blue or green, or black, at present in Arabic. Lapis lazuli is brought in to the name of the queen of Ramessu

VI., who was called "gold and lazuli," *Nub-khesdeb*; recalling the comparison here of personal beauty to these precious materials.

It is noticeable here that in a tale of the Vth Dynasty, certainly written as early as the XIIth Dynasty, we find professional dancers commonly recognised, and going on travels through the country, with a porter.

From this tale we also learn that Egyptian women underwent a purification of fourteen days, during which they kept apart and did not attend to any household matters. The mistress of the house here inquires if the preparations are made for the feast on her return to household affairs; and hears then how the beer cannot be made for lack of the barley.

The securing of the sack is just in accord with the remains of this early period; the use of boxes, of thongs of leather for tying and of clay sealings for securing property, were all familiar matters in the XIIth Dynasty, as we learn from Kahun.

The present close of the tale is evidently only a stage in it, when the treacherous maid meets with the common doom of the wicked in Egyptian romance. How it was continued is a matter of speculation, but Khufu ought certainly to reappear and to order great rewards for Dedi, who up to this has only had maintenance on his requisite scale provided for him. Yet it is imperative that the children shall be saved from his wrath, as they are the kings of the Vth Dynasty. There may be a long episode lost of their flight and adventures.

One reference to a date needs notice. The 25th of the month Tybi is said to be the predicted birthday of the children; and Khufu refers to going to Sakhebu about that time apparently, when the banks of the canal are cut and the land was drying after the inundation, whereon Dedi threatens that the water shall still be deep there. This points to 25th Tybi being about the close of the inundation. This would be about

the case both in the beginning of the IVth Dynasty, and also in the XIIth Dynasty, when the papyrus was perhaps written : hence there is nothing conclusive to be drawn from this allusion so far. But when we compare this tale with those following, we see good ground for its belonging to a time before the XIIth Dynasty. The following tale of the peasant and the workman evidently belongs to the IXth or Xth Dynasties, when Herakleopolis was the capital, and Sanehat is certainly of the XIIth Dynasty. Yet in those we see character and incident made the basis of interest, in place of the childish profusion of marvels of the Tales of the Magicians. It seems impossible not to suppose that they belong to very different ages and canons of taste ; and hence we cannot refer the crudities of the Khufu tales to the time of the far more elaborate and polished recital of the adventures of Sanehat in the XIIth Dynasty. Being thus obliged to suppose an earlier date for these tales, the

allusion to the month Tybi throws us back to a very early period—the IVth Dynasty—for their original outlines. Doubtless they were modified by reciters, and probably took shape in the Vth or VIth Dynasties ; but yet we must regard them as belonging practically to the age to which they refer.



IN THE SEKHET HEMAT

## IX<sup>TH</sup> DYNASTY

### *THE PEASANT AND THE WORKMAN*

THERE dwelt in the Sekhet Hemat—  
 or salt country—a peasant called the  
 Sekhti, with his wife and children, his asses  
 and his dogs; and he trafficked in all good  
 things of the Sekhet Hemat to Henenseten.  
 Behold now he went] with rushes, natron, and  
 salt, with wood and pods, with stones and  
 seeds, and all good products of the Sekhet  
 Hemat. And this Sekhti journeyed to the  
 south unto Henenseten; and when he came  
 to the lands of the house of Fefa, north of

Denat, he found a man there standing on the bank, a man called Hemti—the workman—son of a man called Asri, who was a serf of the High Steward Meruitensa. Now said this Hemti, when he saw the asses of Sekhti, that were pleasing in his eyes, “Oh that some good god would grant me to steal away the goods of Sekhti from him!”

Now the Hemti's house was by the dyke of the tow-path, which was straitened, and not wide, as much as the width of a waist cloth : on the one side of it was the water, and on the other side of it grew his corn. Hemti said then to his servant, “Hasten ! bring me a shawl from the house,” and it was brought instantly. Then spread he out this shawl on the face of the dyke, and it lay with its fastening on the water and its fringe on the corn.

Now Sekhti approached along the path used by all men. Said Hemti, “Have a care, Sekhti ! you are not going to trample on my clothes !” Said Sekhti, “I will do



THE TRESPASS



as you like, I will pass carefully." Then went he up on the higher side. But Hemti said, "Go you over my corn, instead of the path?" Said Sekhti, "I am going carefully; this high field of corn is not my choice, but you have stopped your path with your clothes, and will you then not let us pass by the side of the path?" And one of the asses filled its mouth with a cluster of corn. Said Hemti, "Look you, I shall take away your ass, Sekhti, for eating my corn; behold it will have to pay according to the amount of the injury." Said Sekhti, "I am going carefully; the one way is stopped, therefore took I my ass by the enclosed ground, and do you seize it for filling its mouth with a cluster of corn? Moreover, I know unto whom this domain belongs, even unto the Lord Steward Meruitensa. He it is who smites every robber in this whole land; and shall I then be robbed in his domain?"

Said Hemti, "This is the proverb which men speak: 'A poor man's name is only his

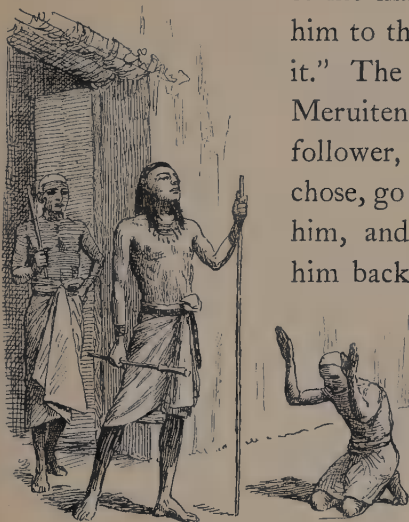
own matter.' I am he of whom you spake, even the Lord Steward of whom you think." Thereon he took to him branches of green tamarisk and scourged all his limbs, took his asses, and drave them into the pasture. And Sekhti wept very greatly, by reason of the pain of what he had suffered. Said Hemti, "Lift not up your voice, Sekhti, or you shall go to the Demon of Silence." Sekhti answered, "You beat me, you steal my goods, and now would take away even my voice, O demon of silence! If you will restore my goods, then will I cease to cry out at your violence."

Sekhti stayed the whole day petitioning Hemti, but he would not give ear unto him. And Sekhti went his way to Khenensuten to complain to the Lord Steward Meruitensa. He found him coming out from the door of his house to embark on his boat, that he might go to the judgment hall. Sekhti said, "Ho! turn, that I may please thy heart with this discourse. Now at this time let

one of thy followers, whom thou wilt, come

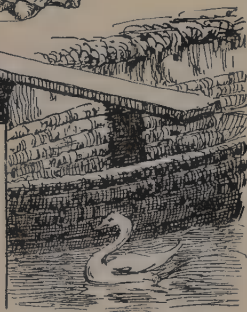
to me that I may send him to thee concerning it." The Lord Steward Meruitensa made his follower, whom he chose, go straight unto him, and Sekhti sent him back with an ac-

count of all these matters. Then the Lord Steward



Tristram Shandy

Meruitensa accused Hemti unto the nobles who sat with him ; and they said unto him, " By your leave : As to this



Sekhti of yours, let him bring a witness. Behold thou it is our custom with our Sekhtis ; witnesses come with them ; behold, that is our custom. Then it will be fitting to beat this Hemti for a trifle of natron and a trifle of salt ; if he is commanded to pay for it, he will pay for it." But the High Steward Meruitensa held his peace ; for he would not reply unto these nobles, but would reply unto the Sekhti.

Now Sekhti came to appeal to the Lord Steward Meruitensa, and said, " O my Lord Steward, greatest of the great, guide of the needy :

When thou embarkest on the lake of truth,—  
Mayest thou sail upon it with a fair wind ;  
May thy mainsail not fly loose.  
May there not be lamentation in thy cabin ;  
May not misfortune come after thee.  
May not thy mainstays be snapped ;  
Mayest thou not run aground.  
May not the wave seize thee ;  
Mayest thou not taste the impurities of the river ;  
Mayest thou not see the face of fear.  
May the fish come to thee without escape ;  
Mayest thou reach unto plump waterfowl.

## PEASANT AND THE WORKMAN 69

For thou art the orphan's father, the widow's husband,  
The desolate woman's brother, the garment of the  
motherless.

Let me celebrate thy name in this land for every  
virtue.

A guide without greediness of heart ;  
A great one without any meanness.

Destroying deceit, encouraging justice ;  
Coming to the cry, and allowing utterance.

Let me speak, do thou hear and do justice ;  
O praised ! whom the praised ones praise.

Abolish oppression, behold me, I am overladen,  
Reckon with me, behold me defrauded."

Now the Sekhti made this speech in the time of the majesty of the King Neb-ka-n-ra, blessed. The Lord Steward Meruitensa went away straight to the king and said, " My lord, I have found one of these Sekhti, excellent of speech, in very truth ; stolen are his goods, and he has come to complain to me of the matter."

His majesty said, " As thou wishest that I may see health ! lengthen out his complaint, without replying to any of his

speeches. He who desireth him to continue speaking should be silent ; behold, bring us his words in writing, that we may listen to them. But provide for his wife and his children, and let the Sekhti himself also have a living. Thou must cause one to give him his portion without letting him know that thou art he who is giving it to him."

There were given to him four loaves and two draughts of beer each day ; which the Lord Steward Meruitensa provided for him, giving it to a friend of his, who furnished it unto him. Then the Lord Steward Meruitensa sent the governor of the Sekhet Hemat to make provision for the wife of the Sekhti, three rations of corn each day.

Then came the Sekhti a second time, and even a third time, unto the Lord Steward Meruitensa ; but he told two of his followers to go unto the Sekhti, and seize on him, and beat him with staves. But he came again unto him, even unto six times, and said—



THE BEATING OF THE SEKHTI



## PEASANT AND THE WORKMAN 73

“ My Lord Steward—

Destroying deceit, and encouraging justice ;  
Raising up every good thing, and crushing every evil ;  
As plenty comes removing famine,  
As clothing covers nakedness,  
As clear sky after storm warms the shivering ;  
As fire cooks that which is raw,  
As water quenches the thirst ;  
Look with thy face upon my lot ; do not covet, but  
content me without fail ; do the right and do not  
evil.”

But yet Meruitensa would not hearken unto his complaint ; and the Sekhti came yet, and yet again, even unto the ninth time. Then the Lord Steward told two of his followers to go unto the Sekhti ; and the Sekhti feared that he should be beaten as at the third request. But the Lord Steward Meruitensa then said unto him, “ Fear not, Sekhti, for what thou has done. The Sekhti has made many speeches, delightful to the heart of his majesty and I take an oath—as I eat bread, and as I drink water—that thou shalt be remembered to eternity.” Said the Lord Steward, “ Moreover, thou shalt be satis-

fied when thou shalt hear of thy complaints." He caused to be written on a clean roll of papyrus each petition to the end, and the Lord Steward Meruitensa sent it to the majesty of the King Neb-ka-n-ra, blessed, and it was good to him more than anything that is in the whole land: but his majesty said to Meruitensa, "Judge it thyself; I do not desire it."

The Lord Steward Meruitensa made two of his followers to go to the Sekhet Hemat, and bring a list of the household of the Sekhti; and its amount was six persons, beside his oxen and his goats, his wheat and his barley, his asses and his dogs; and moreover he gave all that which belonged unto the Hemti to the Sekhti, even all his property and his offices, and the Sekhti was beloved of the king more than all his overseers, and ate of all the good things of the king, with all his household.

*REMARKS*

Of the tale of the peasant and the workman three copies, more or less imperfect, remain to us. At Berlin are two papyri, Nos. 2 and 4, containing parts of the tale, published in facsimile in the “*Denkmaler*” of Lepsius vi. 108–110 and 113; while portions of another copy exist in the Butler papyrus; and lately fragments of the same have been collated in the collection of Lord Amherst of Hackney. These last have been published in the *Proceedings of the Society of Biblical Archæology*, xiv. 558. The number of copies seem to show that this was a popular tale in early times; it certainly is of a more advanced type than the earlier tales of magic, though it belongs to a simpler style than the tales which follow. It has been translated partially by Chabas and Goodwin, and also by Maspero, but most completely by Griffith in the *Proceedings of the Society of Biblical Archæology*, referred to above.

The beginning of the tale is lost in all the copies, and an introductory sentence is here added in brackets, to explain the position of affairs at the opening of the fragment. The essence of the tale is the difference in social position between the Sekhti, or peasant, and the Hemti, or workman—the *fellah* and the client of the noble ; and the impossibility of getting justice against a client, unless by some extraordinary means of attracting his patron's attention, is the basis of the action. There is not a single point of incident here which might not be true in modern times ; every turn of it seems to live, as one reads it in view of country life in Egypt.

The region of the tale is Henenseten, or Herakleopolis, now Ahnas, a little south of the Fayum. This was the seat of the IXth and Xth Dynasties, apparently ejected from Memphis by a foreign invasion of the Delta ; and here it is that the High Steward lives and goes to speak to the king. The district of the Sekhti is indicated by his travelling

south to Henenseten, and going with asses and not by boat. Hence we are led to look for the Sekhet Hemat, or salt country, in the borders of the Fayum lake, whence the journey would be southward, and across the desert. This lake was not regulated artificially until the XIIth Dynasty; and hence at the period of this tale it was a large sheet of water, fluctuating with each rise and fall of the Nile, and bordered by lagoons where rushes would flourish, and where salt and natron would accumulate during the dry season of each year. At the present time the lake of the Fayum is brackish, and the cliffs which border it contain so much salt that rain pools which collect on them are not drinkable.

The paths and roads of Egypt are not protected by law as in Western countries. Each person encroaches on a path or diverts it as may suit his purpose, only checked by the liberties taken by passers-by in trespassing if a path be insufficient. Hence, it is very usual to see a house built over half of a path,

and driving the traffic into the field or almost over the river bank. In this case the Hemti had taken in as much of the path as he could, and left it but a narrow strip along the top of the canal bank. The frequent use of the public way for drying clothes, or spreading out property, gave the idea of choking the way altogether, and leaving no choice but trespassing on the crops. No sooner does a donkey pause, or even pass, by a field of corn than he snatches a mouthful, and in a delay or altercation such as this the beast is sure to take the advantage. Donkeys carrying loads by cornfields are usually muzzled with rope nets, to prevent their feeding ; and even sheep and goats are also fended in the same way.

The proverb, "A poor man's name is only his own matter," refers to the independent *fellah* having no patron or protector who will take up and defend his name from accusations, as the interests of clients and serfs would be protected. This being the case,

Hemti therefore seizes on the property, and drives the asses into his own pasture field.

The scene of Meruitensa laying the case before the nobles who sat with him is interesting as showing that even simple cases were not decided by one judge, but referred to a council. Similarly, Una lays stress on the private trial of the queen being confided to him and only one other judge. Apparently, referring cases to a bench of judges was the means of preventing corruption.

The speeches of the Sekhti were given at full length in the papyrus, but owing to injuries we cannot now entirely recover them; they are all in much the same strain, only the first and last are translated here, and the others are passed over. The style of these speeches was evidently looked on as eloquent in those days, and this papyrus really seems to show the time when long-drawn comparisons and flowery wishes were in fashion. It is far different from later compositions, as it is also from the earlier simple

narration of crude marvels in the tales of the magicians.

The close of the tale is defective, but from the remains it appears to have ended by the gift of the Hemti's property to the oppressed Sekhti and the triumph of the injured peasant.



GOING TO WAWAT

## XII<sup>TH</sup> DYNASTY

### *THE SHIPWRECKED SAILOR*

THE wise servant said, "Let thy heart be satisfied, O my lord, for that we have come back to the country ; after we have long been on board, and rowed much, the prow has at last touched land. All the people rejoice, and embrace us one after another. Moreover, we have come back in good health, and not a man is lacking ; although we have been to the ends of Wawat, and gone through the land of Senmut, we have returned in peace, and our land—behold, we have come back to it. Hear me, my

lord ; I have no other refuge. Wash thee, and turn the water over thy fingers ; then go and tell the tale to the majesty."

His lord replied, "Thy heart continues still its wandering words ! but although the mouth of a man may save him, his words may also cover his face with confusion. Wilt thou do then as thy heart moves thee ? This that thou wilt say, tell quietly."

The sailor then answered, "Now I shall tell that which has happened to me, to my very self. I was going to the mines of Pharaoh, and I went down on the sea on a ship of 150 cubits long and 40 cubits wide, with 150 sailors of the best of Egypt, who had seen heaven and earth, and whose hearts were stronger than lions. They had said that the wind would not be contrary, or that there would be none. But as we approached the land the wind arose, and threw up waves eight cubits high. As for me, I seized a piece of wood ; but those who were in the vessel perished, without one remaining. A wave

threw me on an island, after that I had been three days alone, without a companion beside my own heart. I laid me in a thicket, and the shadow covered me. Then stretched I my limbs to try to find something for my mouth. I found there figs and grapes, all manner of good herbs, berries and grain, melons of all kinds, fishes and birds. Nothing was lacking. And I satisfied myself ; and left on the ground that which was over, of what my arms had been filled withal. I dug a pit, I lighted a fire, and I made a burnt offering unto the gods.

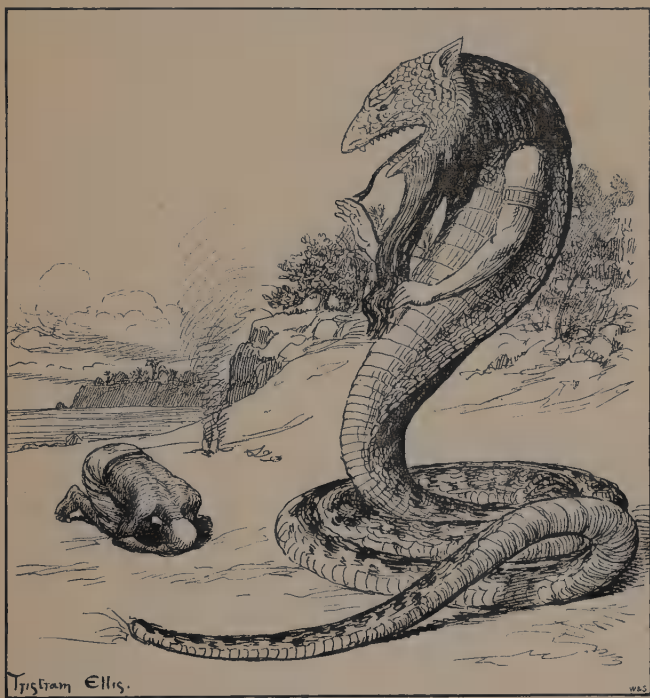
“Suddenly I heard a noise as of thunder, which I thought to be that of a wave of the sea. The trees shook, and the earth was moved. I uncovered my face, and I saw that a serpent drew near. He was thirty cubits long, and his beard greater than two cubits ; his body was as overlayed with gold, and his colour as that of true lazuli. He coiled himself before me.

“Then he opened his mouth, while that I

lay on my face before him, and he said to me, 'What has brought thee, what has brought thee, little one, what has brought thee? If thou sayest not speedily what has brought thee to this isle, I will make thee know thyself; as a flame thou shalt vanish, if thou tellest me not something I have not heard, or which I knew not, before thee.'

"Then he took me in his mouth and carried me to his resting-place, and layed me down without any hurt. I was whole and sound, and nothing was gone from me. Then he opened his mouth against me, while that I lay on my face before him, and he said, 'What has brought thee, what has brought thee, little one, what has brought thee to this isle which is in the sea, and of which the shores are in the midst of the waves?'

"Then I replied to him, and holding my arms low before him, I said to him, 'I was embarked for the mines by the order of the majesty, in a ship, 150 cubits was its length,



THE INQUIRY



and the width of it 40 cubits. It had 150 sailors of the best of Egypt, who had seen heaven and earth, and the hearts of whom were stronger than lions. They said that the wind would not be contrary, or that there would be none. Each of them exceeded his companion in the prudence of his heart and the strength of his arm, and I was not beneath any of them. A storm came upon us while we were on the sea. Hardly could we reach to the shore when the wind waxed yet greater, and the waves rose even eight cubits. As for me, I seized a piece of wood, while those who were in the boat perished without one being left with me for three days. Behold me now before thee, for I was brought to this isle by a wave of the sea.'

"Then said he to me, 'Fear not, fear not, little one, and make not thy face sad. If thou hast come to me, it is God who has let thee live. For it is He who has brought thee to this isle of the blest, where nothing is lacking, and which is filled with all good

things. See now, thou shalt pass one month



after another, until thou shalt be four months in this isle. Then a ship shall come from thy land with sailors, and thou shalt leave with them and go to thy country, and thou shalt die in thy town.

“Con-  
verse is  
pleasing,



BRETHREN AND CHILDREN

and he who tastes of it passes over his misery.

I will therefore tell thee of that which is in this isle. I am here with my brethren and my children around me ; we are seventy-five serpents, children, and kindred ; without naming a young girl who was brought unto me by chance, and on whom the fire of heaven fell, and burnt her to ashes.

“ ‘ As for thee if thou art strong, and if thy heart waits patiently, thou shalt press thy infants to thy bosom and embrace thy wife. Thou shalt return to thy house which is full of all good things, thou shalt see thy land, where thou shalt dwell in the midst of thy kindred.’

“ Then I bowed, in my obeisance, and I touched the ground before him. ‘ Behold now that which I have told thee before. I shall tell of thy presence unto Pharaoh, I shall make him to know of thy greatness, and I will bring to thee of the sacred oils and perfumes, and of incense of the temples with which all gods are honoured. I shall tell, moreover, of that which I do now see

(thanks to him), and there shall be rendered to thee praises before the fulness of all the land. I shall slay asses for thee in sacrifice, I shall pluck for thee the birds, and I shall bring for thee ships full of all kinds of the treasures of Egypt, as is comely to do unto a god, a friend of men in a far country, of which men know not.'

"Then he smiled at my speech, because of that which was in his heart, for he said to me, 'Thou art not rich in perfumes, for all that thou hast is but common incense. As for me I am prince of the land of Punt, and I have perfumes. Only the oil which thou sayedst thou wouldest bring is not common in this isle. But, when thou shalt depart from this place, thou shalt never more see this isle; it shall be changed into waves.'

"And, behold, when the ship drew near, according to all that he had told me before, I got me up into an high tree, to strive to see those who were within it. Then I came and told to him this matter; but it was already

known unto him before. Then he said to me. 'Farewell, farewell, go to thy house, little one, see again thy children, and let thy name be good in thy town; these are my wishes for thee.'



THE FAREWELL

"Then I bowed myself before him, and held my arms low before him, and he, he gave me gifts of precious perfumes, of cassia, of sweet woods, of kohl, of cypress, an

abundance of incense, of ivory tusks, of baboons, of apes, and all kind of precious things. I embarked all in the ship which was come, and bowing myself, I prayed God for him.

“Then he said to me, ‘Behold thou shalt come to thy country in two months, thou shalt press to thy bosom thy children, and thou shalt rest in thy tomb.’ After this I went down to the shore unto the ship, and I called to the sailors who were there. Then on the shore I rendered adoration to the master of this isle and to those who dwelt therein.

“When we shall come, in our return, to the house of Pharaoh, in the second month, according to all that the serpent has said, we shall approach unto the palace. And I shall go in before Pharaoh, I shall bring the gifts which I have brought from this isle into the country. Then he shall thank me before the fulness of all the land. Grant then unto me a follower, and lead me to the courtiers of

the king. Cast thy eye upon me, after that I am come to land again, after that I have both seen and proved this. Hear my prayer, for it is good to listen to people. It was said unto me, 'Become a wise man, and thou shalt come to honour,' and behold I have become such."

This is finished from its beginning unto its end, even as it was found in a writing. It is written by the scribe of cunning fingers Ameni-amen-aa ; may he live in life, wealth, and health !

*REMARKS*

This tale is only known in one copy, preserved in the Hermitage collection at St. Petersburg. The papyrus has not yet been published, either in facsimile or transcription. But two translations of it have appeared by M. Golénischeff : from the earlier a modified translation is given by Maspero in the "Contes Populaires," 2nd edit., pp. 133-146, and the later translation is in M. Golénischeff's excellent

“Inventaire de la collection Egyptienne (Ermitage Impérial),” p. 177-182.

The tale is that of a returned sailor, speaking to his superior and telling his adventures, to induce him to send him on with an introduction to the king. At first his master professes to disbelieve him, and then the sailor protests that this happened to himself, and gives his narrative. The idea of an enchanted island, which has risen from the waves and will sink again, is here found to be one of the oldest plots for a tale of marvels. But the construction is far more advanced than that of the tales of the magicians. The family of serpents and the manner of the great serpent is well conceived, and there are many fine touches of literary quality : such as noise as of thunder, the trees shaking and the earth being moved at the appearance of the great serpent—the speeches of the serpent and his threat—the sailors who had seen heaven and earth—the contempt of the serpent for his offerings,

“As for me, I am prince of the land of Punt, and I have perfumes”—and the scene of departure. All of these points show a firm hand and practised taste, although there is still a style of simplicity clinging to it which agrees well to its date in the XIIth Dynasty.

The great serpent is not of a type usual in Egyptian designs. The human-headed uraeus is seldom bearded; and the best example of such a monster is on an Ethiopian temple, where a great uraeus has human arms and a lion's head. The colours again repeat the favourite combination expressive of splendour—gold and lazuli. Though lazuli is very rare in early times, yet it certainly was known in the XIIth Dynasty, as shown by the forms of some beads of lazuli.

The slaughter of asses in sacrifice is a very peculiar offering, and no sign of this is found in any representations or groups of offerings.

The colophon of the copyist at the end shows by the style of the name that it belongs to the earlier part of the XIIth Dynasty, and if so, the composition might be referred to the opening of foreign trade under Sankhkara or Amenemhat I.

## XII<sup>TH</sup> DYNASTY

### *THE ADVENTURES OF SANEHAT*

**T**HE hereditary prince, royal seal-bearer, confidential friend, judge, keeper of the gate of the foreigners, true and beloved royal acquaintance, the royal follower Sanehat says :—

I attended my lord as a follower of the king, of the house of the hereditary princess, the greatly favoured, the royal wife, Ankhet-Usertesén, who shares the dwelling of the royal son Amenemhat in Kanefer.

In the thirtieth year, the month Paophi, the seventh day the god entered his horizon, the king Sehotepabra flew up to heaven and joined the sun's disc, the follower of the god

met his maker. The palace was silenced, and in mourning, the great gates were closed, the courtiers crouching on the ground, the people in hushed mourning.

His majesty had sent a great army with the nobles to the land of the Temehu (Lybia), his son and heir, the good god king Usertesén as their leader. Now he was returning, and had brought away living captives and all kinds of cattle without end. The councillors of the palace had sent to the West to let the king know the matter that had come to pass in the inner hall. The messenger was to meet him on the road, and reach him at the time of evening : the matter was urgent. "A hawk had soared with his followers." Thus said he, not to let the army know of it. Even if the royal sons who commanded in that army send a message, he was not to speak to a single one of them. But I was standing near, and heard his voice while he was speaking. I fled far away, my heart beating, my arms

failing, trembling had fallen on all my limbs. I turned about in running to seek a place to hide me, and I threw myself between two bushes, to wait while they should pass by.



Tristram Ellis

THE FLIGHT

Then I turned me toward the south, not from wishing to come into this palace—for I knew not if war was declared—nor even thinking a wish to live after this sovereign,

I turned my back to the sycamore, I reached Shi-Seneferu, and rested on the open field. In the morning I went on and overtook a man, who passed by the edge of the road. He asked of me mercy, for he feared me. By the evening I drew near to Kher-ahau (? old Cairo), and I crossed the river on a



THE CROSSING

raft without a rudder. Carried over by the west wind, I passed over to the east to the quarries of Aku and the land of the goddess Herit, mistress of the red mountain (Gebel Ahmar). Then I fled on foot, northward, and reached the walls of the prince, built to repel the Sati. I crouched in a bush

for fear of being seen by the guards, changed each day, who watch on the top of the fortress. I took my way by night, and at the lighting of the day I reached Peten, and turned me toward the valley of Kemur. Then thirst hasted me on ; I dried up, and my throat narrowed, and I said, " This is the



THE RESCUE

taste of death." When I lifted up my heart and gathered strength, I heard a voice and the lowing of cattle. I saw men of the Sati, and one of them—a friend unto Egypt—knew me. Behold he gave me water and boiled me milk, and I went with him to his camp ; they did me good, and one tribe passed me on to another. I passed on

to Sun, and reached the land of Adim (Edom).

When I had dwelt there half a year Amu-an-shi—who is the prince of the Upper Tenu—sent for me and said: “Dwell thou with me that thou mayest hear the speech of Egypt.” He said thus for that he knew of my excellence, and had heard tell of my worth, for men of Egypt who were there with him bore witness of me. Behold he said to me, “For what cause hast thou come hither? Has a matter come to pass in the palace? Has the king of the two lands, Sehetepabra gone to heaven? That which has happened about this is not known.” But I answered with concealment, and said, “When I came from the land of the Tamahu, and my desires were there changed in me, if I fled away it was not by reason of remorse that I took the way of a fugitive; I have not failed in my duty, my mouth has not said any bitter words, I have not heard any evil counsel, my name has not come into

the mouth of a magistrate. I know not by what I have been led into this land." And Amu-an-shi said, "This is by the will of the god (king of Egypt), for what is a land like if it know not that excellent god, of whom the dread is upon the lands of strangers, as they dread Sekhet in a year of pestilence." I spake to him, and replied, "Forgive me, his son now enters the palace, and has received the heritage of his father. He is a god who has none like him, and there is none before him. He is a master of wisdom, prudent in his designs, excellent in his decrees, with good-will to him who goes or who comes; he subdued the land of strangers while his father yet lived in his palace, and he rendered account of that which his father destined him to perform. He is a brave man, who verily strikes with his sword; a valiant one, who has not his equal; he springs upon the barbarians, and throws himself on the spoilers; he breaks the horns and weakens the hands, and those whom he

smites cannot raise the buckler. He is fearless, and dashes the heads, and none can stand before him. He is swift of foot, to destroy him who flies ; and none who flees from him reaches his home. His heart is strong in his time ; he is a lion who strikes with the claw, and never has he turned his back. His heart is closed to pity ; and when he sees multitudes, he leaves none to live behind him. He is a valiant one who springs in front when he sees resistance ; he is a warrior who rejoices when he flies on the barbarians. He seizes the buckler, he rushes forward, he never needs to strike again, he slays and none can turn his lance ; and when he takes the bow the barbarians flee from his arms like dogs ; for the great goddess has given to him to strike those who know her not ; and if he reaches forth he spares none, and leaves nought behind. He is a friend of great sweetness, who knows how to gain love ; his land loves him more than itself, and rejoices in him more than in its own

god ; men and women run to his call. A king, he has ruled from his birth ; he, from his birth, has increased births, a sole being, a divine essence, by whom this land rejoices to be governed. He enlarges the borders of the South ; but he covets not the lands of the North : he does not smite the Sati, nor crush the Nema-shau. If he descends here, let him know thy name, by the homage which thou wilt pay to his majesty. For he refuses not to bless the land which obeys him."

And he replied to me, " Egypt is indeed happy and well settled ; behold thou art far from it, but whilst thou art with me I will do good unto thee." And he placed me before his children, he married his eldest daughter to me, and gave me the choice of all his land, even among the best of that which he had on the border of the next land. It is a goodly land, Iaa is its name. There are figs and grapes ; there is wine commoner than water ; abun-

dant is the honey, many are its olives ; and all fruits are upon its trees ; there is barley and wheat, and cattle of kinds without end. This was truly a great thing that he granted me, when the prince came to invest me, and



SANEHAT MEETING THE TENU

establish me as prince of a tribe in the best of his land. I had my continual portion of bread and of wine each day, of cooked meat, of roasted fowl, as well as the wild game which I took, or which was brought to me,

besides what my dogs captured. They made me much butter, and prepared milk of all kinds. I passed many years, the children that I had became great, each ruling his tribe. When a messenger went or came to the palace, he turned aside from the way to come to me ; for I helped every man. I gave water to the thirsty, I set on his way him who went astray, and I rescued the robbed. The Sati who went far, to strike and turn back the princes of other lands, I ordained their goings ; for the Prince of the Tenu for many years appointed me to be general of his soldiers. In every land which I attacked I played the champion, I took the cattle, I led away the vassals, I carried off the slaves, I slew the people, by my sword, my bow, my marches and my good devices. I was excellent to the heart of my prince ; he loved me when he knew my power, and set me over his children when he saw the strength of my arms.

A champion of the Tenu came to defy

me in my tent : a bold man without equal, for he had vanquished the whole country. He said, " Let Sanehat fight with me ;" for he desired to overthrow me, he thought to take my cattle for his tribe. The prince counselled with me. I said, " I know him not. I certainly am not of his degree, I hold me far from his place. Have I ever opened his door, or leaped over his fence? It is some envious jealousy from seeing me ; does he think that I am like some steer among the cows, whom the bull overthrows? If this is a wretch who thinks to enrich himself at my cost, not a Bedawi and a Bedawi fit for fight, then let us put the matter to judgment. Verily a true bull loves battle, but a vain-glorious bull turns his back for fear of contest ; if he has a heart for combat, let him speak what he pleases. Will God forget what He has ordained, and how shall that be known ? " I lay down ; and when I had rested I strung my bow, I made ready my arrows, I loosened my poignard, I

furbished my arms. At dawn the land of the Tenu came together ; it had gathered its tribes and called all the neighbouring people, it spake of nothing but the fight. Each heart burnt for me, men and women crying out ; for each heart was troubled for



Tristram Ellis

THE COMBAT

me, and they said, " Is there another strong one who would fight with him? Behold the adversary has a buckler, a battle axe, and an armful of javelins." Then I drew him to the attack ; I turned aside his arrows, and they struck the ground in vain. One drew

near to the other, and he fell on me, and then I shot him. My arrow fastened in his neck, he cried out, and fell on his face : I drove his lance into him, and raised my shout of victory on his back. Whilst all the men of the land rejoiced, I, and his vassals whom he had oppressed, gave thanks unto Mentu. This prince, Amu-an-shi, embraced me. Then I carried off his goods and took his cattle, that which he had wished to do to me, I did even so unto him ; I seized that which was in his tent, I spoiled his dwelling. As time went on I increased the richness of my treasures and the number of my cattle.

*Petition to the king of Egypt.*

“ Now behold what the god has done for me who trusted in him. Having once fled away, yet now there is a witness of me in the palace. Once having fled away, as a fugitive,—now all in the palace give unto me a good name. After that I had been

## THE ADVENTURES OF SANEHAT III

dying of hunger, now I give bread to those around. I had left my land naked, and now I am clothed in fine linen. After having been a wanderer without followers, now I possess many serfs. My house is fine, my land wide, my memory is established in the temple of all the gods. And let this flight obtain thy forgiveness ; that I may be appointed in the palace ; that I may see the place where my heart dwells. How great a thing is it that my body should be embalmed in the land where I was born ! To return there is happiness. I have made offering to God to grant me this thing. His heart suffers who has run away unto a strange land. Let him hear the prayer of him who is afar off, that he may revisit the place of his birth, and the place from which he removed.

“ May the king of Egypt be gracious to me that I may live of his favour. And I render my homage to the mistress of the land, who is in his palace ; may I hear the news of her

children. Thus will my limbs grow young again. Now old age comes, feebleness seizes me, my eyes are heavy, my arms are feeble, my legs will not move, my heart is slow. Death draws nigh to me, soon shall they lead me to the city of eternity. Let me follow the mistress of all (the queen, his former mistress); lo! let her tell me the excellencies of her children; may she bring eternity to me."

Then the majesty of King Kheper-ka-ra, the blessed, spake upon this my desire that I had made to him. His majesty sent unto me with presents from the king, that he might enlarge the heart of his servant, like unto the province of any strange land; and the royal sons who are in the palace addressed themselves unto me.

*Copy of the decree which was brought—to me who speak to you—to lead me back into Egypt.*

"The Horus, life of births, lord of the

## THE ADVENTURES OF SANEHAT 113

crowns, life of births, king of Upper and Lower Egypt, Kheper-ka-ra, son of the Sun, Amen-em-hat, ever living unto eternity. Order for the follower Sanehat. Behold this order of the king is sent to thee to instruct thee of his will.



EGYPTIAN MESSENGERS ARRIVING

Now, although thou hast gone through strange lands from Adim to Tenu, and passed from one country to another at the wish of thy heart — behold, what hast thou done, or what has been done against thee, that is amiss? Moreover, thou reviledst not ;

but if thy word was denied, thou didst not speak again in the assembly of the nobles, even if thou wast desired. Now, therefore, that thou hast thought on this matter which has come to thy mind, let thy heart not change again ; for this thy Heaven (queen), who is in the palace is fixed, she is flourishing, she is enjoying the best in the kingdom of the land, and her children are in the chambers of the palace.

“ Leave all the riches that thou hast, and that are with thee, altogether. When thou shalt come into Egypt behold the palace, and when thou shalt enter the palace, bow thy face to the ground before the Great House ; thou shalt be chief among the companions. And day by day behold thou growest old ; thy vigour is lost, and thou thinkest on the day of burial. Thou shalt see thyself come to the blessed state, they shall give thee the bandages from the hand of Tait, the night of applying the oil of embalming. They shall follow thy funeral,

and visit the tomb on the day of burial, which shall be in a gilded case, the head painted with blue, a canopy of cypress wood above thee, and oxen shall draw thee, the singers going before thee, and they shall dance the funeral dance. The weepers crouching at the door of thy tomb shall cry aloud the prayers for offerings : they shall slay victims for thee at the door of thy pit ; and thy pyramid shall be carved in white stone, in the company of the royal children. Thus thou shalt not die in a strange land, nor be buried by the Amu ; thou shalt not be laid in a sheep-skin when thou art buried ; all people shall beat the earth, and lament on thy body when thou goest to the tomb."

When this order came to me, I was in the midst of my tribe. When it was read unto me, I threw me on the dust, I threw dust in my hair ; I went around my tent

rejoicing and saying, "How may it be that such a thing is done to the servant, who with a rebellious heart has fled to strange lands? Now with an excellent deliverance, and mercy delivering me from death, thou shall cause me to end my days in the palace."

*Copy of the answer to this order.*

"The follower Sanehat says : In excellent peace above everything consider of this flight that he made here in his ignorance ; Thou, the Good God, Lord of both Lands, Loved of Ra, Favourite of Mentu, the lord of Thebes, and of Amen, lord of thrones of the lands, of Sebek, Ra, Horus, Hathor, Atmu, and of his fellow-gods, of Sopdu, Neferbiu, Samsetu, Horus, lord of the east, and of the royal uraeus which rules on thy head, of the chief gods of the waters, of Min, Horus of the desert, Urrit, mistress of Punt, Nut, Harnekht, Ra, all the gods of the land of Egypt, and of the isles of the sea. May they give life and peace to

thy nostril, may they load thee with their gifts, may they give to thee eternity without end, everlastingness without bound. May the fear of thee be doubled in the lands of the deserts. Mayest thou subdue the circuit of the sun's disc. This is the prayer to his master of the humble servant who is saved from a foreign land.

“O wise king, the wise words which are pronounced in the wisdom of the majesty of the sovereign, thy humble servant fears to tell. It is a great thing to repeat. O great God, like unto Ra in fulfilling that to which he has set his hand, what am I that he should take thought for me? Am I among those whom he regards, and for whom he arranges? Thy majesty is as Horus, and the strength of thy arms extends to all lands.

“Then let his Majesty bring Maki of Adma, Kenti-au-ush of Khenti-keshu, and Tenus from the two lands of the Fenkhu; these are the princes who bear witness of

me as to all that has passed, out of love for thyself. Does not Tenu believe that it belongs to thee like thy dogs. Behold this flight that I have made : I did not have it in my heart ; it was like the leading of a dream, as a man of Adehi (Delta) sees himself in Abu (Elephantine), as a man of the plain of Egypt who sees himself in the deserts. There was no fear, there was no hastening after me, I did not listen to an evil plot, my name was not heard in the mouth of the magistrate ; but my limbs went, my feet wandered, my heart drew me ; my god commanded this flight, and drew me on ; but I am not stiff-necked. Does a man fear when he sees his own land ? Ra spread thy fear over the land, thy terrors in every strange land. Behold me now in the palace, behold me in this place ; and lo ! thou art he who is over all the horizon ; the sun rises at thy pleasure, the water in the rivers is drunk at thy will, the wind in heaven is breathed at thy saying.

“I who speak to thee shall leave my goods to the generations to follow in this land. And as to this messenger who is come even let thy majesty do as pleaseth him, for one lives by the breath that thou givest. O thou who art beloved of Ra, of Horus, and of Hathor ; Mentu, lord of Thebes, desires that thy august nostril should live for ever.”

I made a feast in Iaa, to pass over my goods to my children. My eldest son was leading my tribe, all my goods passed to him, and I gave him my corn and all my cattle, my fruit, and all my pleasant trees. When I had taken my road to the south, and arrived at the roads of Horus, the officer who was over the garrison sent a messenger to the palace to give notice. His majesty sent the good overseer of the peasants of the king's domains, and boats laden with presents from the king for the Sati who

had come to conduct me to the roads of Horus. I spoke to each one by his name, and I gave the presents to each as was intended. I received and I returned the salutation, and I continued thus until I reached the city of Thetu.

When the land was brightened, and the new day began, four men came with a summons for me; and the four men went to lead me to the palace. I saluted with both my hands on the ground; the royal children stood at the courtyard to conduct me: the courtiers who were to lead me to the hall brought me on the way to the royal chamber.

I found his Majesty on the great throne in the hall of pale gold. Then I threw myself on my belly; this god, in whose presence I was, knew me not. He questioned me graciously, but I was as one seized with blindness, my spirit fainted, my limbs failed, my heart was no longer in my bosom, and I knew the difference

between life and death. His majesty said to one of the companions, "Lift him up, let him speak to me." And his majesty said, "Behold thou hast come, thou hast trodden the deserts, thou hast played the wanderer. Decay falls on thee, old age has reached thee; it is no small thing that thy body should be embalmed, that the Pedtiu shall not bury thee. Do not, do not, be silent and speechless; tell thy name; is it fear that prevents thee?" I answered in reply, "I fear, what is it that my lord has said that I should answer it? I have not called on me the hand of God, but it is terror in my body, like that which brings sudden death. Now behold I am before thee; thou art life; let thy majesty do what pleaseth him."

The royal children were brought in, and his majesty said to the queen, "Behold thou Sanehat has come as an Amu, whom the Sati have produced."

She cried aloud, and the royal children

spake with one voice, saying, before his majesty, "Verily it is not so, O king, my lord." Said his majesty, "It is verily he." Then they brought their collars, and their wands, and their sistra in their hands, and displayed them before his majesty; and they sang—

"May thy hands prosper, O king ;  
 May the ornaments of the Lady of Heaven continue.  
 May the goddess Nub give life to thy nostril ;  
 May the mistress of the stars favour thee, when thou  
     sailest south and north.  
 All wisdom is in the mouth of thy majesty ;  
 Thy uracus is on thy forehead, thou drivest away  
     the miserable.  
 Thou art pacified, O Ra, lord of the lands ;  
 They call on thee as on the mistress of all.  
     Strong is thy horn,  
     Thou lettest fly thine arrow.  
 Grant the breath to him who is without it ;  
 Grant good things to this traveller, Samehit the Pediti,  
     born in the land of Egypt,  
 Who fled away from fear of thee,  
 And fled this land from thy terrors.  
 Does not the face grow pale, of him who beholds thy  
     countenance ;  
 Does not the eye fear, which looks upon thee."



THE SONG OF THE PRINCESSES



Said his majesty, "Let him not fear, let him be freed from terror. He shall be a Royal Friend amongst the nobles ; he shall be put within the circle of the courtiers. Go ye to the chamber of praise to seek wealth for him."

When I went out from the palace, the royal children offered their hands to me ; we walked afterwards to the Great Gates. I was placed in a house of a king's son, in which were delicate things, a place of coolness, fruits of the granary, treasures of the White House, clothes of the king's guardrobe, frankincense, the finest perfumes of the king and the nobles whom he loves, in every chamber. All the servitors were in their several offices.

Years were removed from my limbs : I was shaved, and polled my locks of hair ; the foulness was cast to the desert with the garments of the Nemausha. I clothed me in fine linen, and anointed myself with the fine oil of Egypt ; I laid me on a bed. I

gave up the sand to those who lie on it ; the oil of wood to him who would anoint himself therewith. There was given to me the mansion of a lord of serfs, which had belonged to a royal friend. There many ex-



THE SHAVING OF SANEHAT

cellent things were in its buildings ; all its wood was renewed. There were brought to me portions from the palace, thrice and four times each day ; besides the gifts of the royal children, always, without ceasing. There was built for me a pyramid of stone

amongst the pyramids. The overseer of the architects measured its ground ; the chief treasurer wrote it ; the sacred masons cut the well ; the chief of the labourers on the tombs brought the bricks ; all things used to make strong a building were there used. There were given to me peasants ; there were made for me a garden, and fields in it before my mansion, as is done for the chief royal friend. My statue was inlayed with gold, its girdle of pale gold ; his majesty caused it to be made. Such is not done to a man of low degree.

May I be in the favour of the king until the day shall come of my death.

*(This is finished from beginning to end, as was found in the writing.)*

### REMARKS

The Adventures of Sanehat appears to have been a popular tale, as portions of three copies remain. The first papyrus

known (Berlin No. 1) was imperfect at the beginning ; but since then a flake of limestone found in a tomb bore the beginning of the tale, and the same part is found on a papyrus in the Amherst collection. The main text has been translated by Chabas ("Le papyrus de Berlin," 37-51), Goodwin, and Maspero ("Mel. d'arch.," iii. 68, 140, and "Contes Populaire," 89-130) ; while the beginning is treated in "Mémoires de l'institut Egyptien," ii. 1-23, and in Proc. S.B.A., 452. The present translation is mainly based on Mr. Griffith's readings in all cases of difficulty.

This is perhaps the most interesting of all the tales, because it bears such signs of being written in the times of which it treats, it throws so much light on the life of the time in Egypt and Syria, and if not a real narrative, it is at least so probable that it may be accepted without much difficulty. For my own part, I incline to look on it as strictly historical ; and in the absence of a single

point of doubt, I shall here treat it as seriously as the biographical inscriptions of the early tombs. Possibly some day the tomb of Sanehat may be found, and the whole inscription be read complete upon the walls.

The name Sa-nehath means "son of the sycamore," probably from his having been born, or living, at some place where was a celebrated sacred sycamore. This was a common tree in ancient, as in modern, Egypt ; but an allusion in the tale, to Sanehat turning his back on the sycamore, when he was fleeing apparently up the west side of the Delta, makes it probable that the sycamore was that of Aa-tenen, now Batnun, at the middle of the west side of the Delta.

The titles given to Sanehat at the opening are of a very high rank, and imply that he was the son either of the king or of a great noble. And his position in the queen's household shows him to have been of importance ; the manner in which he is received

by the royal family at the end implying that he was quite familiar with them in early days.

But the great difficulty in the account has been the sudden panic of Sanehat on hearing of the death of Amenemhat, and no explanation of this has yet been brought forward. It seems not unlikely that he was a son of Amenemhat by some concubine. This would at once account for his high titles—for his belonging to the royal household—for his fear of his elder brother Usertesen, who might see in him a rival, and try to slay him after his father's death—for the command to him to leave all his possessions and family behind him in Syria, as the condition of his being allowed to return to end his days in Egypt—for his familiar reception by the royal family, and for the property given to him on his return.

The date recorded for the death of Sehote-pabra—Amenemhat I., the founder of the XIIth Dynasty—agrees with the limit of his reign on the monuments. And the expres-

sions for his death are valuable as showing the manner in which a king's decease was regarded ; under the emblem of a hawk—the bird of Ra—he flew up and joined the sun.

Sometime before his death Amenemhat had been in retirement ; after twenty years of reign (which was probably rather late in his life, as he seems to have forced his way to the front as a successful man and founder of a family) he had associated his son, the first Usertesén, on the throne, and apparently resigned active life ; for in the third year of Usertesén we find the coregent summoning his court and decreeing the founding of the temple of Heliopolis without any mention of his father. The old king, however, lived yet ten years after his retirement, and died (as this narrative shows us) during an expedition of his son Usertesén.

The time of year mentioned here would fall in about the middle of the inundation in those days. Hence it seems that the military expeditions were made after the harvest was

secured, and while the country was under water and the population disengaged from other labour.

The course of Sanehat's flight southward, reaching the Nile at Cairo after two days' haste, indicates that the army was somewhere west of the Delta. This would point to its being on the road to the oasis of the Natron Lakes, which would be the natural course for a body of men needing water supply. His throwing himself between two bushes to hide from the army shows that the message came early in the day, otherwise he would have fled in the dark. He then fled a day's journey to the south, turning his back on the sycamore, and slept in the open field at Shi-Seneferu somewhere below the Barrage. The second day he reached the Nile opposite Old Cairo in the afternoon, and ferried himself over, passed the quarries at Gebel Mokattam, and the red hill of Gebel Ahmar, and came to a frontier wall before dark. This cannot have been far from Old Cairo, by the time ;

and as Heliopolis was in course of building by Usertesen, it would be probably on the desert near there, for the protection of the town. Passing the desert guards by night he pushed on and reached Peten, near Belbeis, by dawn, and turned east toward the valley of Kemur, or Wady Tumilat. Here in his extremity he was found by the Sati or Asiatics, and rescued. This shows that the eastern desert was left to the wandering tribes, and was without any regular government at this period; though all the eastern Delta was already well in Egyptian hands, as we know by the monuments at Bubastis, Dedamun, and Tanis.

The land of Adim to which Sanehat fled appears to be the same as Edom or the south-east corner of Syria. It was evidently near the upper Tenu, or Rutennu, who seem to have dwelt on the hill country of Palestine. The hill and the plain of Palestine are so markedly different, that in all ages they have tended to be held by opposing people. In

the time of Sanehat the upper Tenu who held the hills were opposed to the Tenu in general who held the plains ; later on the Semites of the hills opposed the Philistines of the plain, and now the *fellah* of the hills opposes the Bedawi of the plain. The district of Amuanshi in which Sanehat settled was a goodly land, bearing figs and grapes and olives, flowing with wine and honey and oil, yielding barley and wheat without end, and much cattle. This abundance points rather to the hill country near Hebron or between there and Beit Jibrin, as this south part of the hills is notably fertile. The Tenu who came to defy Sanehat, being in opposition to the upper Tenu, were probably those of the plain ; and the opposition to Sanehat may have arisen from his encroaching on the fertile plain at the foot of his hills, as he was in the best of the land "on the border of the next land."

The Egyptian was evidently looked on as being of a superior race by the Tenu, and

his civilisation won for him the confidence which many wandering Englishmen now find in Africa or Polynesia, like John Dunn. The set combat of two champions seems—by the large gathering—to have been a well-recognised custom among the Tenu, while it exactly accords with Goliath's offer in later times. And raising the shout of victory on the back of the fallen champion reminds us of David's standing on Goliath.

The transition from the recital of the Syrian adventures to the petition to Pharaoh is not marked in the manuscript ; but from the construction the beginning of the petition is evidently at the place here marked. The manner in which Sanehat appeals to the queen shows how well he must have been known to her in his former days.

The decree in reply to Sanehat is in the regular style of royal decrees of the period. Apparently by a clerical error the scribe has substituted the name Amenemhat for Usertesen, but the Horus name and the throne name

leave no doubt that Usertesén I. is intended here. The tone of the reply is as gracious as possible, according with the king's character as stated by Sanehat, "He is a friend of great sweetness, and knows how to gain love." He quite recognises the inquiries after the queen, and replies concerning her. And then he assures Sanehat of welcome on his return, and promises him all that he asks, including a tomb "in the company of the royal children," a full recognition of his real rank. Incidentally we learn that the Amu buried their dead wrapped in a sheep's skin ; as we also learn, further on, that they anointed themselves with oil (olive?), wore the hair long, and slept on the ground.

The funeral that is promised accords with the burials of the XIIth Dynasty : the gilded case, the head painted blue, and the canopy of cypress wood, are all known of this period, but would be out of place in describing a Ramesside burial.

Sanehat's reply is a full course of the usual

religious adulation, and differs in this remarkably from his petition. In fact it is hard to be certain where his petition begins; possibly the opening of it has been lost out of the text in copying from a mutilated papyrus; or possibly it was sent merely as a memorandum of Sanehat's position and desires, without venturing to address it personally to the king; or even it may have not been allowable then to make such petitions formally, so as to leave the initiative to the king's free will, just as it is not allowable nowadays to question royalty, but only to answer when spoken to.

The proposal to bring forward his fellow-sheikhs as witnesses of his unabated loyalty is very curious, and seems superfluous after Usertesén's assurances. Beyond Abisha of the Amu at Beni Hasan, these are the only early personal names of Syrians that we know. The Fenkhu in this connection can hardly be other than the Phœnicians; and, if so, this points to their being already estab-

lished in southern Syria at this date. But these chiefs were not allowed to come forward ; and it seems to have been the policy of Egypt to keep the Syrians off as much as possible, not a single man who came with Sanehat being allowed to cross the frontier. The allusion to the Tenu belonging to Pharaoh, like his dogs, is peculiarly fitting to this period, as the dog seems to have been more familiarly domesticated in the XIth and XIIth Dynasties than at any other age, and dogs are often then represented on the funereal steles, even with their names.

The expression for strangeness—"as a man of the Delta sees himself at the cataract, as a man of the plain who sees himself in the deserts"—is true to this day. Nothing upsets an Egyptian's self-reliance like going back a few miles into the desert ; and almost any man of the cultivated plain will flee with terror if he finds himself left alone far in the desert, or even taken to the top of the desert hills.

We learn incidentally that the Egyptian frontier, even in the later years of Usertesen I., had not been pushed beyond the Wady Tumilat ; for Sanehat travels south to the Roads of Horus, where he finds the frontier garrison, and leaves his Syrian friends ; and there laden boats meet him, showing that it must have been somewhere along a water-way from the Nile.

The abasement of Sanehat might well be due to natural causes, beside the reverence for the divine person of the king. The Egyptian court must have seemed oppressively splendid, with the brilliant and costly workmanship of Usertesen, to one who had lived a half-wild life for so many years ; and, more than that, the recalling of all his early days and habits and friendships would overwhelm his mind and make it difficult to collect his thoughts.

Sanehat's appearance was so much changed by his long hair, his age, and his strange dress, that his former mistress and com-

panions could not recognise him. The use of collars and sceptres in the song and dance is not clear to us. The sistra were, of course, to beat or rattle in time with the song; the sceptres or wands were perhaps the same as the engraved wands of ivory common in the XIIth Dynasty, or of blue glazed ware in XVIIIth, and would be used to wave or beat time with; but the use of the collar and counterpoise, or *menat*, is unexplained, though figures of dancers are shown holding a collar and *menat*, and such objects were found buried in the ceremonial foundation deposit of Tahutmes III. at Koptos.

This song of the princesses is clearly in parallel phrases. First are four wishes for the king and queen, in four lines. Second, an ascription of wisdom and power, in two lines. Third, a comparison of the king to Ra, and of the queen to the great goddess, in two lines. Fourth, an ascription of fighting power. Fifth, a petition for Sanehat, winding up with the statement of fear inspired by

the king, as explaining Sanehat's abasement. To this the king responds by reassuring Sanehat, and promising him position and wealth.

The account of Sanehat's renewal of his old national ways can best be appreciated by any one who has lived a rough life for a time and then comes back to civilisation. Doubtless these comforts were all the more grateful to him in his old age, when he was weary of his unsettled life.

In the preparation of his tomb it is stated to have been a pyramid, with rock-cut well chamber, and built of bricks above. This just accords with the construction of the pyramids of the XIIth Dynasty.

The last phrase implies that this was composed during Sanehat's life; and such a life would be so remarkable that this biography might be prepared with good reason. Also it is very unlikely that a mere story-teller would have dropped the relation without describing his grand funeral which was pro-

mised to him. From suddenly stopping at the preparation of the tomb, without going further, we have a strong presumption that this was a true narrative, written at Sanehat's dictation, and probably intended to be inscribed on his tomb wall. In any case, we have here an invaluable picture of life in Palestine and in Egypt, and the relations of the two countries, at an epoch before the time of Abraham, and not paralleled by any other document until more than a thousand years later.

# INDEX

---

AA-TENEN, 129  
 Adim (Edom), 102, 133  
 Age of 110 years, 25  
 Ahnas, 76  
 Aku, 100  
 Amen, priestesses of, 50  
 Amenemhat I., death, 97, 130  
 Amu, burial of, 115, 136  
 Amu-an-shi, 102-103  
 Ankhet-Usertesen, 97  
 Asri, 62  
 Asses, 61-78 ; sacrificed, 90, 95

BATHING at even, 11  
 Baufra, 16  
 Beating of servants, 42 ; of sekhti,  
 70  
 Brewing barley, 41  
 Burial of Amu, 115, 136  
 Burning, punishment of, 15, 51,  
 89  
 Burnt-offering, 83

CASKET of ebony, 11  
 Champion fight, 108  
 Combat, single, 109  
 Crocodile, carried away by, 15,  
 45 ; magic, 11

DANCING girls, 34-57  
 Date of Hordedef's tale, 55  
 Decree royal, 113, 135  
 Dedi, 22, 54  
 Ded-sneferu, 22, 54  
 Diadem's hidden, 38  
 Dogs, 138  
 Dyke path, 62

ENCHANTED crocodile, 11 ;  
 duck, 28 ; isle, 83-87, 94 ;  
 ox, 31

FEFA, 61  
 Fenkhu, 117, 137  
 Flax binding, 42  
 Funeral ceremonies, 115, 136

GEBEL AHMAR, 100, 132  
Goliath, 135

HAKT, 33-37  
Heliopolis, 31  
Hemti, or typical workman, 62,  
76

Henenseten, 61, 76  
Hierakleopolis, 76

IAA, 105, 119  
Isis, 33-38  
Isle of the blessed, 87

Jewel found, 21; lost, 17

KANEFER, 97  
Kemur, 101, 133  
Khafrā, 9  
Kher-ahau, 100  
Khnumu, 34-38  
Khufu, 9  
Kings of the Vth Dynasty, 37, 55  
King's decease, 97, 130

LAPIS Lazuli, 34, 56, 83, 95  
Letopolis, 32

MAGIC, belief in, 50; crocodile,  
11; powers over animals, 25;  
serpent, 83

Malachite jewel, 17, 21

Medum, 54

Mentu, 110

Meruitensa, 62-66

Meskhent, 33-37

Mourning, 45, 98

NATRON lakes, 132  
Nebhat, 33-37  
Nebka, 9, 15  
Neb-ka-n-ra, 69  
Nemau-shaw, 105, 126  
Nets for garments, 17  
Nobles, council of, 67, 79

OARS, inlayed, 17; steering,  
17, 53

PALESTINE, 133  
Path, rights of, 77; stopped, 62  
Peten, 101, 133  
Petitions of Sekhti, 68, 73; of  
Sanehat, 110, 116  
Pleasure, demand for new, 16,  
53  
Present of garments, 10, 50  
Priestly descent of Vth Dynasty,  
56  
Proverbs, 28, 65, 78, 118, 138  
Ptah of Ankhtau, 9  
Punishment, capital, 28; burn-  
ing, 15, 51, 89  
Purification of women, 41, 57

RA, children of, 32, 55; son of,  
title, 55; temple of, 32

Ra-user, 34

Rowers, maidens, 17

Rubbing by servants, 26

Rud-didet, 31, 55; children of,  
33-38

SAKHEBU, 32

Salutations, 26, 27

# INDEX

145

- Sanehat, 97-142
- Sati, 100-121
- Sealing property, 41, 57
- Sekhet Hemat, 61-77
- Sekhti, or typical peasant, 61, 76
- Seneferu, 16
- Senmut, 81
- Ship, 25, 82
- Shi-Seneferu, 100, 132
- Song of princesses, 122, 140
- Steerer, 17, 53, 54
- Storm raised, 38, 82
- Syrian chiefs, 102, 117, 137
  
- TAHUTI, dwelling of, 25, 55
- Tedium, ancient, 53
- Temehu (Lybians), 98
  
- Temple of Ptah, 9, 10
- Tenu, 102, 107, 117, 133
- Thetu, 120
- Trespass, 65
  
- UBA-ANER, 10, 49
- Usertesen I., 98, 131
  
- WADY Tumulat, 133
- Water party, 17
- Waters removed, 21
- Wawat (Nubia), 81
- Wax figures, 11, 51
- Women, position of, 49; rights of, 49, 50
  
- ZAZAMANKH, 16, 18, 22



The Gresham Press,

URWIN BROTHERS

CHILWORTH AND LONDON.



# A LIST OF NEW BOOKS AND ANNOUNCEMENTS OF METHUEN AND COMPANY PUBLISHERS : LONDON 36 ESSEX STREET W.C.

## CONTENTS

|                                        | PAGE |
|----------------------------------------|------|
| FORTHCOMING BOOKS, . . . . .           | 2    |
| POETRY, . . . . .                      | 10   |
| ENGLISH CLASSICS, . . . . .            | 12   |
| HISTORY, . . . . .                     | 13   |
| BIOGRAPHY, . . . . .                   | 15   |
| GENERAL LITERATURE, . . . . .          | 16   |
| THEOLOGY, . . . . .                    | 17   |
| LEADERS OF RELIGION, . . . . .         | 19   |
| WORKS BY S. BARING GOULD, . . . . .    | 19   |
| FICTION, . . . . .                     | 21   |
| BOOKS FOR BOYS AND GIRLS, . . . . .    | 29   |
| THE PEACOCK LIBRARY, . . . . .         | 29   |
| UNIVERSITY EXTENSION SERIES, . . . . . | 30   |
| SOCIAL QUESTIONS OF TO-DAY, . . . . .  | 31   |
| CLASSICAL TRANSLATIONS, . . . . .      | 32   |

SEPTEMBER 1895

SEPTEMBER 1895.

# MESSRS. METHUEN'S ANNOUNCEMENTS

---

## Poetry and Belles Lettres

RUDYARD KIPLING

BALLADS. By RUDYARD KIPLING. *Crown 8vo. Buckram. 6s.*

Also 200 copies on hand-made paper. 21s.

Also 35 copies on Japanese vellum. 42s.

The exceptional success of 'Barrack-Room Ballads,' with which this volume will be uniform, justifies the hope that the new book too will obtain a wide popularity.

W. E. HENLEY

ENGLISH LYRICS. Selected and Edited by W. E. HENLEY.

*Crown 8vo. Buckram. 6s.*

Also 30 copies on hand-made paper *Demy 8vo. 21s.*

Few announcements will be more welcome to lovers of English verse than the one that Mr. Henley is bringing together into one book the finest lyrics in our language. The book will be produced with the same care that made 'Lyra Heroica' delightful to the hand and eye.

ANDREW LANG

THE POEMS OF ROBERT BURNS. Edited, with Introduction, etc., by ANDREW LANG. With Portraits. *Crown 8vo. 6s.*

Also 75 copies on hand-made paper. *Demy 8vo. 21s.*

This edition will contain a carefully collated Text and Notes on the Text, a critical and Biographical Introduction, Introductory Notes to the Poems, and a Glossary.

## ROBERT LOUIS STEVENSON

VAILIMA LETTERS. By ROBERT LOUIS STEVENSON.  
With an Etched Portrait by WILLIAM STRANG, and other Illustrations. *Crown 8vo. Buckram. 7s. 6d.*

Also 125 copies on hand-made paper. *Demy 8vo. 25s.*

A series of long journal letters written from Samoa to Mr. Sidney Colvin during the last five years. They form an autobiography of Mr. Stevenson during this period, giving a full account of his daily life and literary work and ambitions. Mr. Colvin has written a Prologue and Epilogue, and has added numerous notes.

## ENGLISH CLASSICS

Edited by W. E. HENLEY.

The books, which are designed and printed by Messrs. Constable, are issued in two editions—(1) A small edition, on the finest Japanese vellum, limited in most cases to 25 copies, demy 8vo, 21s. a volume nett; (2) The popular edition on laid paper, crown 8vo, buckram, 3s. 6d. a volume.

## NEW VOLUMES.

THE LIVES OF DONNE, WOTTON, HOOKER, HERBERT,  
AND SANDERSON. By IZAAK WALTON. With an Introduction  
by VERNON BLACKBURN, and a Portrait.

THE LIVES OF THE ENGLISH POETS. By SAMUEL  
JOHNSON, LL.D. With an Introduction by JOHN HEPBURN  
MILLAR, and a Portrait. 3 vols.

## W. M. DIXON

A PRIMER OF TENNYSON. By W. M. DIXON, M.A.,  
Professor of English Literature at Mason College. *Cr. 8vo. 2s. 6d.*

This book consists of (1) a succinct but complete biography of Lord Tennyson; (2) an account of the volumes published by him in chronological order, dealing with the more important poems separately; (3) a concise criticism of Tennyson in his various aspects as lyricist, dramatist, and representative poet of his day; (4) a bibliography. Such a complete book on such a subject, and at such a moderate price, should find a host of readers.

## Fiction

## MARIE CORELLI

THE SORROWS OF SATAN. By MARIE CORELLI, Author of  
'Barabbas,' 'A Romance of Two Worlds,' etc. *Crown 8vo. 6s.*

## ANTHONY HOPE

THE CHRONICLES OF COUNT ANTONIO. By ANTHONY HOPE, Author of 'The Prisoner of Zenda,' 'The God in the Car,' etc. *Crown 8vo. 6s.*

A romance of mediæval Italy.

## GILBERT PARKER

AN ADVENTURER OF THE NORTH. By GILBERT PARKER, Author of 'Pierre and his People,' 'The Translation of a Savage,' etc. *Crown 8vo. 6s.*

This book consists of more tales of the Far North, and contains the last adventures of 'Pretty Pierre.' Mr. Parker's first volume of Canadian stories was published about three years ago, and was received with unanimous praise.

## EMILY LAWLESS

HURRISH. By the Honble. EMILY LAWLESS, Author of 'Maelcho,' 'Grania,' etc. *Crown 8vo. 6s.*

A reissue of Miss Lawless' most popular novel.

## S. BARING GOULD

NOEMI. By S. BARING GOULD, Author of 'Mehalah,' 'In the Roar of the Sea,' etc. Illustrated by R. CATON WOODVILLE. *Crown 8vo. 6s.*

A Romance of Old France.

## MRS. CLIFFORD

A FLASH OF SUMMER. By MRS. W. K. CLIFFORD, Author of 'Aunt Anne.' *Crown 8vo. 6s.*

## J. MACLAREN COBBAN

THE KING OF ANDAMAN. By J. MACLAREN COBBAN, Author of 'The Red Sultan,' etc. *Crown 8vo. 6s.*

## G. MANVILLE FENN

AN ELECTRIC SPARK. By G. MANVILLE FENN, Author of 'The Vicar's Wife,' 'A Double Knot,' etc. *Crown 8vo. 6s.*

## C. PHILLIPS WOOLLEY

THE QUEENSBERRY CUP. A Tale of Adventure. By CLIVE PHILLIPS WOOLLEY, Author of 'Snap,' Part Author of 'Big Game Shooting.' Illustrated. *Crown 8vo. 6s.*

This is a story of amateur pugilism and chivalrous adventure, written by an author whose books on sport are well known.

H. G. WELLS

THE STOLEN BACILLUS, AND OTHER STORIES. By  
H. G. WELLS, Author of 'The Time Machine.' *Crown 8vo. 6s.*

MARY GAUNT

THE MOVING FINGER: chapters from the Romance of  
Australian Life. By MARY GAUNT, Author of 'Dave's Sweetheart.'  
*Crown 8vo. 3s. 6d.*

ANGUS EVAN ABBOTT

THE GODS GIVE MY DONKEY WINGS. By ANGUS  
EVAN ABBOTT. *Crown 8vo. 3s. 6d.*

## Illustrated Books

■ BARING GOULD

OLD ENGLISH FAIRY TALES collected and edited by S.  
BARING GOULD. With numerous illustrations by F. D. BEDFORD.  
*Crown 8vo, 6s.*

This volume consists of some of the old English stories which have been lost to sight, and they are fully illustrated by Mr. Bedford.

A BOOK OF NURSERY SONGS AND RHYMES. Edited  
by S. BARING GOULD, and illustrated by the Students of the Bir-  
mingham Art School. *Crown 8vo. 6s.*

A collection of old nursery songs and rhymes, including a number which are little known. The book contains some charming illustrations, borders, etc., by the Birmingham students under the superintendence of Mr. Gaskin, and Mr. Baring Gould has added numerous notes. This book and the next have been printed in a special heavy type by Messrs. Constable.

H. C. BEECHING

A BOOK OF CHRISTMAS VERSE. Edited by H. C.  
BEECHING, M.A., and Illustrated by WALTER CRANE. *Crown  
8vo. 5s.*

A collection of the best verse inspired by the birth of Christ from the Middle Ages to the present day. Mr. Walter Crane has designed several illustrations, and the cover. A distinction of the book is the large number of poems it contains by modern authors, a few of which are here printed for the first time.

6 MESSRS. METHUEN'S ANNOUNCEMENTS

JOHN KEBLE

THE CHRISTIAN YEAR. By JOHN KEBLE. With an Introduction and Notes by W. LOCK, M.A., Sub-Warden of Keble College, Author of 'The Life of John Keble.' Illustrated by R. ANNING BELL. *Fcap. 8vo. 3s. 6d.*

A new edition of a famous book, illustrated and printed in black and red, uniform with the 'Imitation of Christ.'

## Theology and Philosophy

E. C. GIBSON

THE XXXIX. ARTICLES OF THE CHURCH OF ENGLAND. Edited with an Introduction by E. C. GIBSON, M.A., Principal of Wells Theological College. *In two volumes. Demy 8vo. 7s. 6d. each. Vol. I.*

This is the first volume of a treatise on the xxxix. Articles, and contains the Introduction and Articles i.-xviii.

R. L. OTTLEY

THE DOCTRINE OF THE INCARNATION. By R. L. OTTLEY, M.A., late fellow of Magdalen College, Oxon. Principal of Pusey House. *In two volumes. Demy 8vo.*

This is the first volume of a book intended to be an aid in the study of the doctrine of the Incarnation. It deals with the leading points in the history of the doctrine, its content, and its relation to other truths of Christian faith.

F. S. GRANGER

THE WORSHIP OF THE ROMANS. By F. S. GRANGER, M.A., Litt.D., Professor of Philosophy at University College, Nottingham. *Crown 8vo. 6s.*

The author has attempted to delineate that group of beliefs which stood in close connection with the Roman religion, and among the subjects treated are Dreams, Nature Worship, Roman Magic, Divination, Holy Places, Victims, etc. Thus the book is, apart from its immediate subject, a contribution to folk-lore and comparative psychology.

L. T. HOBHOUSE

THE THEORY OF KNOWLEDGE. By L. T. HOBHOUSE, Fellow and Tutor of Corpus College, Oxford. *Demy 8vo. 21s.*

'The Theory of Knowledge' deals with some of the fundamental problems of Metaphysics and Logic, by treating them in connection with one another. PART I. begins with the elementary conditions of knowledge such as Sensation and Memory, and passes on to Judgment. PART II. deals with Inference in general, and Induction in particular. PART III. deals with the structural conceptions of Knowledge, such as Matter, Substance, and Personality. The main purpose of the book is constructive, but it is also critical, and various objections are considered and met.

W. H. FAIRBROTHER

THE PHILOSOPHY OF T. H. GREEN. By W. H. FAIRBROTHER, M.A., Lecturer at Lincoln College, Oxford. *Crown 8vo.* 5s.

This volume is expository, not critical, and is intended for senior students at the Universities, and others, as a statement of Green's teaching and an introduction to the study of Idealist Philosophy.

F. W. BUSSELL

THE SCHOOL OF PLATO: its Origin and Revival under the Roman Empire. By F. W. BUSSELL, M.A., Fellow and Tutor of Brasenose College, Oxford. *In two volumes. Demy 8vo. Vol. I.*

In these volumes the author has attempted to reach the central doctrines of Ancient Philosophy, or the place of man in created things, and his relation to the outer world of Nature or Society, and to the Divine Being. The first volume comprises a survey of the entire period of a thousand years, and examines the cardinal notions of the Hellenic, Hellenistic, and Roman ages from this particular point of view.

In succeeding divisions the works of Latin and Greek writers under the Empire will be more closely studied, and detailed essays will discuss their various systems, e.g. Cicero, Manilius, Lucretius, Seneca, Aristides, Appuleius, and the New Platonists of Alexandria and Athens.

C. J. SHEBBEARE

THE GREEK THEORY OF THE STATE AND THE NONCONFORMIST CONSCIENCE: a Socialistic Defence of some Ancient Institutions. By CHARLES JOHN SHEBBEARE, B.A., Christ Church, Oxford. *Crown 8vo. 2s. 6d.*

## History and Biography

EDWARD GIBBON

THE DECLINE AND FALL OF THE ROMAN EMPIRE.

By EDWARD GIBBON. A New Edition, edited with Notes, Appendices, and Maps by J. B. BURY, M.A., Fellow of Trinity College, Dublin. *In Seven Volumes. Crown 8vo. 6s. each. Vol. I.*

The time seems to have arrived for a new edition of Gibbon's great work—furnished with such notes and appendices as may bring it up to the standard of recent historical research. Edited by a scholar who has made this period his special study, and issued in a convenient form and at a moderate price, this edition should fill an obvious void. The volumes will be issued at intervals of a few months.

E. L. S. HORSBURGH

THE CAMPAIGN OF WATERLOO. By E. L. S. HORSBURGH, B.A. *With Plans. Crown 8vo. 5s.*

This is a full account of the final struggle of Napoleon, and contains a careful study from a strategical point of view of the movements of the French and allied armies.

FLINDERS PETRIE

EGYPTIAN DECORATIVE ART. By W. M. FLINDERS PETRIE, D.C.L. *With 120 Illustrations. Crown 8vo. 3s. 6d.*

A book which deals with a subject which has never yet been seriously treated.

EGYPTIAN TALES. Translated from the Papyri, and edited with notes by W. M. FLINDERS PETRIE, LL.D., D.C.L. Illustrated by TRISTRAM ELLIS. *Part II. Crown 8vo. 3s. 6d.*

W. H. HUTTON

THE LIFE OF SIR THOMAS MORE. By W. H. HUTTON, M.A., Author of 'William Laud.' *With Portraits. Crown 8vo. 5s.*

This book contains the result of some research and a considerable amount of information not contained in other Lives. It also contains six Portraits after Holbein of More and his relations.

R. F. HORTON

JOHN HOWE. By R. F. HORTON, D.D., Author of 'The Bible and Inspiration,' etc. *With a Portrait. Crown 8vo. 3s. 6d.*

[*Leaders of Religion.*]

F. M'CUNN

THE LIFE OF JOHN KNOX. By F. M'CUNN. With a Portrait. *Crown 8vo. 3s. 6d.*

[*Leaders of Religion.*]

## General Literature

W. B. WORSFOLD

SOUTH AFRICA: Its History and its Future. By W. BASIL WORSFOLD, M.A. *With a Map. Crown 8vo. 6s.*

This volume contains a short history of South Africa, and a full account of its present position, and of its extraordinary capacities.

J. S. SHEDLOCK

THE PIANOFORTE SONATA: Its Origin and Development. By J. S. SHEDLOCK. *Crown 8vo. 5s.*

This is a practical and not unduly technical account of the Sonata treated historically. It contains several novel features, and an account of various works little known to the English public.

F. W. THEOBALD

INSECT LIFE. By F. W. THEOBALD, M.A. *Illustrated.*  
Crown 8vo. 2s. 6d. [Univ. Extension Series.]

R. F. BOWMAKER

THE HOUSING OF THE WORKING CLASSES. By F.  
BOWMAKER. Crown 8vo. 2s. 6d. [Social Questions Series.]

W. CUNNINGHAM

MODERN CIVILISATION IN SOME OF ITS ECONOMIC ASPECTS. By W. CUNNINGHAM, LL.D., Fellow of Trinity College, Cambridge. Crown 8vo. 2s. 6d. [Social Questions Series.]

M. KAUFMANN.

SOCIALISM AND MODERN THOUGHT. By M. KAUFMANN,  
Crown 8vo. 2s. 6d. [Social Questions Series.]

## Classical Translations

NEW VOLUMES

Crown 8vo. *Finely printed and bound in blue buckram.*

SOPHOCLES—Electra and Ajax. Translated by E. D. A.  
MORSHEAD, M.A., late Scholar of New College, Oxford; Assistant  
Master at Winchester. 2s. 6d.

CICERO—De Natura Deorum. Translated by F. BROOKS,  
M.A. 3s. 6d.

## Educational

A. M. M. STEDMAN

STEPS TO GREEK. By A. M. M. STEDMAN, M.A. 18mo.  
1s. 6d.

A very easy introduction to Greek, with Greek-English and English-Greek Exercises.

F. D. SWIFT

DEMOSTHENES AGAINST CONON AND CALLICLES.

Edited, with Notes, Appendices, and Vocabulary, by F. DARWIN  
SWIFT, M.A., formerly Scholar of Queen's College, Oxford;  
Assistant Master at Denstone College. Fcap. 8vo. 2s.

A LIST OF  
MESSRS. METHUEN'S  
PUBLICATIONS

---

Poetry

**Rudyard Kipling.** BARRACK-ROOM BALLADS; And  
Other Verses. By RUDYARD KIPLING. *Eighth Edition. Crown*  
8vo. 6s.

A Special Presentation Edition, bound in white buckram, with  
extra gilt ornament. 7s. 6d.

'Mr. Kipling's verse is strong, vivid, full of character. . . . Unmistakable genius  
rings in every line.'—*Times*.

'The disreputable lingo of Cockayne is henceforth justified before the world; for a  
man of genius has taken it in hand, and has shown, beyond all cavilling, that in  
its way it also is a medium for literature. You are grateful, and you say to  
yourself, half in envy and half in admiration: "Here is a book; here, or one is a  
Dutchman, is one of the books of the year."'—*National Observer*.

"Barrack-Room Ballads" contains some of the best work that Mr. Kipling has  
ever done, which is saying a good deal. "Fuzzy-Wuzzy," "Gunga Din," and  
"Tommy," are, in our opinion, altogether superior to anything of the kind that  
English literature has hitherto produced.'—*Athenæum*.

'The ballads teem with imagination, they palpitate with emotion. We read them  
with laughter and tears; the metres throb in our pulses, the cunningly ordered  
words tingle with life; and if this be not poetry, what is?'—*Pall Mall Gazette*.

**Henley.** LYRA HEROICA: An Anthology selected from the  
best English Verse of the 16th, 17th, 18th, and 19th Centuries. By  
WILLIAM ERNEST HENLEY. *Crown 8vo. Buckram, gilt top.* 6s.

'Mr. Henley has brought to the task of selection an instinct alike for poetry and for  
chivalry which seems to us quite wonderfully, and even unerringly, right.'—*Guardian*.

**"Q" THE GOLDEN POMP: A Procession of English Lyrics** from Surrey to Shirley, arranged by A. T. QUILLER COUCH. *Crown 8vo. Buckram. 6s.*

Also 40 copies on hand-made paper. *Demy 8vo. £1, 1s. net.*

Also 15 copies on Japanese paper. *Demy 8vo. £2, 2s. net.*

'A delightful volume: a really golden "Pomp."—*Spectator*.

'Of the many anthologies of 'old rhyme' recently made, Mr. Couch's seems the richest in its materials, and the most artistic in its arrangement. Mr. Couch's notes are admirable; and Messrs. Methuen are to be congratulated on the format of the sumptuous volume.'—*Realm*.

**"Q." GREEN BAYS: Verses and Parodies.** By "Q." Author of 'Dead Man's Rock,' etc. *Second Edition. Fcap. 8vo. 3s. 6d.*

'The verses display a rare and versatile gift of parody, great command of metre, and a very pretty turn of humour.'—*Times*.

**H. C. Beeching. LYRA SACRA: An Anthology of Sacred Verse.** Edited by H. C. BEECHING, M.A. *Crown 8vo. Buckram, gilt-top. 6s.*

'An anthology of high excellence.'—*Athenæum*.

'A charming selection, which maintains a lofty standard of excellence.'—*Times*.

**Yeats. AN ANTHOLOGY OF IRISH VERSE.** Edited by W. B. YEATS. *Crown 8vo. 3s. 6d.*

'An attractive and catholic selection.'—*Times*.

'It is edited by the most original and most accomplished of modern Irish poets, and against his editing but a single objection can be brought, namely, that it excludes from the collection his own delicate lyrics.'—*Saturday Review*.

**Mackay. A SONG OF THE SEA: MY LADY OF DREAMS, AND OTHER POEMS.** By ERIC MACKAY, Author of 'The Love Letters of a Violinist.' *Second Edition. Fcap. 8vo, gilt top, 5s.*

'Everywhere Mr. Mackay displays himself the master of a style marked by all the characteristics of the best rhetoric. He has a keen sense of rhythm and of general balance; his verse is excellently sonorous, and would lend itself admirably to eleccionary art. . . . Its main merit is its "long resounding march and energy divine." Mr. Mackay is full of enthusiasm, and for the right things. His new book is as healthful as it is eloquent.'—*Globe*.

'Throughout the book the poetic workmanship is fine.'—*Scotsman*.

**Jane Barlow. THE BATTLE OF THE FROGS AND MICE,** translated by JANE BARLOW, Author of 'Irish Idylls,' and pictured by F. D. BEDFORD. *Small 4to. 6s. net.*

**Ibsen. BRAND. A Drama** by HENRIK IBSEN. Translated by WILLIAM WILSON. *Crown 8vo. Second Edition. 3s. 6d.*

'The greatest world-poem of the nineteenth century next to "Faust." "Brand" will have an astonishing interest for Englishmen. It is in the same set with "Agamemnon," with "Lear," with the literature that we now instinctively regard as high and holy.'—*Daily Chronicle*.

**"A. G." VERSES TO ORDER.** By "A. G." *Cr. 8vo. 2s. 6d. net.*

A small volume of verse by a writer whose initials are well known to Oxford men.

'A capital specimen of light academic poetry. These verses are very bright and engaging, easy and sufficiently witty.'—*St. James's Gazette*.

**Hosken. VERSES BY THE WAY.** BY J. D. HOSKEN. *Crown 8vo. 5s.*

**Gale. CRICKET SONGS.** BY NORMAN GALE. *Crown 8vo. Linen. 2s. 6d.*

Also a limited edition on hand-made paper. *Demy 8vo. 10s. 6d. net.*

'As healthy as they are spirited, and ought to have a great success.'—*Times*.

'Simple, manly, and humorous. Every cricketer should buy the book.'—*Westminster Gazette*.

'Cricket has never known such a singer.'—*Cricket*.

**Langbridge. BALLADS OF THE BRAVE:** Poems of Chivalry, Enterprise, Courage, and Constancy, from the Earliest Times to the Present Day. Edited, with Notes, by Rev. F. LANGBRIDGE. *Crown 8vo. Buckram 3s. 6d. School Edition, 2s. 6d.*

'A very happy conception happily carried out. These "Ballads of the Brave" are intended to suit the real tastes of boys, and will suit the taste of the great majority.'—*Spectator*.

'The book is full of splendid things.'—*World*.

## English Classics

Edited by W. E. HENLEY.

Messrs. Methuen are publishing, under this title, a series of the masterpieces of the English tongue, which, while well within the reach of the average buyer, shall be at once an ornament to the shelf of him that owns, and a delight to the eye of him that reads.

The series, of which Mr. William Ernest Henley is the general editor, will confine itself to no single period or department of literature. Poetry, fiction, drama, biography, autobiography, letters, essays—in all these fields is the material of many goodly volumes.

The books, which are designed and printed by Messrs. Constable, are issued in two editions—(1) A small edition, on the finest Japanese vellum, demy 8vo, 21s. a volume net; (2) the popular edition on laid paper, crown 8vo, buckram, 3s. 6d. a volume.

**THE LIFE AND OPINIONS OF TRISTRAM SHANDY.**

By LAWRENCE STERNE. With an Introduction by CHARLES WHIBLEY, and a Portrait. *2 vols. 7s.*

60 copies on Japanese paper. *42s. net.*

'Very dainty volumes are these; the paper, type and light green binding are all very agreeable to the eye. "Simplex munditiis" is the phrase that might be applied to them. So far as we know, Sterne's famous work has never appeared in a guise more attractive to the connoisseur than this.'—*Globe*.

'The book is excellently printed by Messrs. Constable on good paper, and being divided into two volumes, is light and handy without lacking the dignity of a classic.'—*Manchester Guardian*.

'This new edition of a great classic might make an honourable appearance in any library in the world. Printed by Constable on laid paper, bound in most artistic and restful-looking fig-green buckram, with a frontispiece portrait and an introduction by Mr. Charles Whibley, the book might well be issued at three times its present price.'—*Irish Independent*.

'Cheap and comely; a very agreeable edition.'—*Saturday Review*.

'A real acquisition to the library.'—*Birmingham Post*.

**THE COMEDIES OF WILLIAM CONGREVE.** With an Introduction by G. S. STREET, and a Portrait. 2 vols. 7s.  
25 copies on Japanese paper. 42s. net.

'The comedies are reprinted in a good text and on a page delightful to look upon. The pieces are rich reading.'—*Scotsman*.

'So long as literature thrives, Congreve must be read with growing zest, in virtue of qualities which were always rare, and which were never rarer than at this moment. All that is best and most representative of Congreve's genius is included in this latest edition, wherein for the first time the chaotic punctuation of its forerunners is reduced to order—a necessary, thankless task on which Mr. Street has manifestly spent much pains. Of his introduction it remains to say that it is an excellent appreciation, notable for catholicity, discretion, and finesse; an admirable piece of work.'—*Fall Mall Gazette*.

'Two volumes of marvellous cheapness.'—*Dublin Herald*.

**THE ADVENTURES OF HAJJI BABA OF ISPAHAN.** By JAMES MORIER. With an Introduction by E. G. BROWNE, M.A. and a Portrait. 2 vols. 7s.  
25 copies on Japanese paper. 21s. net.

## History

**Flinders Petrie.** A HISTORY OF EGYPT, FROM THE EARLIEST TIMES TO THE HYKSOS. By W. M. FLINDERS PETRIE, D.C.L., Professor of Egyptology at University College. *Fully Illustrated. Second Edition. Crown 8vo. 6s.*

'An important contribution to scientific study.'—*Scotsman*.

'A history written in the spirit of scientific precision so worthily represented by Dr. Petrie and his school cannot but promote sound and accurate study, and supply a vacant place in the English literature of Egyptology.'—*Times*.

**Flinders Petrie.** EGYPTIAN TALES. Edited by W. M. FLINDERS PETRIE. Illustrated by TRISTRAM ELLIS. *Crown 8vo. In two volumes. 3s. 6d. each.*

'A valuable addition to the literature of comparative folk-lore. The drawings are really illustrations in the literal sense of the word.'—*Globe*.

'It has a scientific value to the student of history and archæology.'—*Scotsman*.

'Invaluable as a picture of life in Palestine and Egypt.'—*Daily News*.

**Clark.** THE COLLEGES OF OXFORD: Their History and their Traditions. By Members of the University. Edited by A. CLARK, M.A., Fellow and Tutor of Lincoln College. 8vo. 12s. 6d.

'A delightful book, learned and lively.'—*Academy*.

'A work which will certainly be appealed to for many years as the standard book on the Colleges of Oxford.'—*Athenæum*.

**Perrens.** THE HISTORY OF FLORENCE FROM THE TIME OF THE MEDICIS TO THE FALL OF THE REPUBLIC. By F. T. PERRENS. Translated by HANNAH LYNCH. In Three Volumes. Vol. I. 8vo. 12s. 6d.

'This is a standard book by an honest and intelligent historian, who has deserved well of all who are interested in Italian history.'—*Manchester Guardian*.

**George.** BATTLES OF ENGLISH HISTORY. By H. B. GEORGE, M.A., Fellow of New College, Oxford. With numerous Plans. Second Edition. Crown 8vo. 6s.

'Mr. George has undertaken a very useful task—that of making military affairs intelligible and instructive to non-military readers—and has executed it with laudable intelligence and industry, and with a large measure of success.'—*Times*.

'This book is almost a revelation; and we heartily congratulate the author on his work and on the prospect of the reward he has well deserved for so much conscientious and sustained labour.'—*Daily Chronicle*.

**Browning.** GUELPHS AND Ghibellines: A Short History of Mediæval Italy, A.D. 1250-1409. By OSCAR BROWNING, Fellow and Tutor of King's College, Cambridge. Second Edition. Crown 8vo. 5s.

'A very able book.'—*Westminster Gazette*.

'A vivid picture of mediæval Italy.'—*Standard*.

**Browning.** THE AGE OF THE CONDOTTIERI: A Short Story of Italy from 1409 to 1530. By OSCAR BROWNING, M.A., Fellow of King's College, Cambridge. Crown 8vo. 5s.

This book is a continuation of Mr. Browning's 'Guelphs and Ghibellines,' and the two works form a complete account of Italian history from 1250 to 1530.

'Mr. Browning is to be congratulated on the production of a work of immense labour and learning.'—*Westminster Gazette*.

**O'Grady.** THE STORY OF IRELAND. By STANDISH O'GRADY, Author of 'Finn and his Companions.' Cr. 8vo. 2s. 6d.

'Novel and very fascinating history. Wonderfully alluring.'—*Cork Examiner*.

'Most delightful, most stimulating. Its racy humour, its original imaginings, make it one of the freshest, breeziest volumes.'—*Methodist Times*.

'A survey at once graphic, acute, and quaintly written.'—*Times*.

**Malden.** ENGLISH RECORDS. A Companion to the History of England. By H. E. MALDEN, M.A. Crown 8vo. 3s. 6d.

A book which concentrates information upon dates, genealogy, officials, constitutional documents, etc., which is usually found scattered in different volumes.

## Biography

**Collingwood. THE LIFE OF JOHN RUSKIN.** By W. G. COLLINGWOOD, M.A., Editor of Mr. Ruskin's Poems. With numerous Portraits, and 13 Drawings by Mr. Ruskin. 2 vols. 8vo. 32s. *Second Edition.*

'No more magnificent volumes have been published for a long time. . . .'*—Times.*

'It is long since we have had a biography with such delights of substance and of form. Such a book is a pleasure for the day, and a joy for ever.'*—Daily Chronicle.*

'A noble monument of a noble subject. One of the most beautiful books about one of the noblest lives of our century.'*—Glasgow Herald.*

**Waldstein. JOHN RUSKIN: a Study.** By CHARLES WALDSTEIN, M.A., Fellow of King's College, Cambridge. With a Photogravure Portrait after Professor HERKOMER. *Post 8vo.* 5s.

Also 25 copies on Japanese paper. *Demy 8vo.* 21s. *net.*

'A thoughtful, impartial, well-written criticism of Ruskin's teaching, intended to separate what the author regards as valuable and permanent from what is transient and erroneous in the great master's writing.'*—Daily Chronicle.*

**Kaufmann. CHARLES KINGSLEY.** By M. KAUFMANN, M.A. *Crown 8vo.* *Buckram.* 5s.

A biography of Kingsley, especially dealing with his achievements in social reform.

'The author has certainly gone about his work with conscientiousness and industry.'*—Sheffield Daily Telegraph.*

**Robbins. THE EARLY LIFE OF WILLIAM EWART GLADSTONE.** By A. F. ROBBINS. *With Portraits.* *Crown 8vo.* 6s.

'Considerable labour and much skill of presentation have not been unworthily expended on this interesting work.'*—Times.*

'Not only one of the most meritorious, but one of the most interesting, biographical works that have appeared on the subject of the ex-Premier. . . . It furnishes a picture from many points original and striking; it makes additions of value to the evidence on which we are entitled to estimate a great public character; and it gives the reader's judgment exactly that degree of guidance which is the function of a calm, restrained, and judicious historian.'*—Birmingham Daily Post.*

**Clark Russell. THE LIFE OF ADMIRAL LORD COLLINGWOOD.** By W. CLARK RUSSELL, Author of 'The Wreck of the Grosvenor.' With Illustrations by F. BRANGWYN. *Second Edition.* *Crown 8vo.* 6s.

'A really good book.'*—Saturday Review.*

'A most excellent and wholesome book, which we should like to see in the hands of every boy in the country.'*—St. James's Gazette.*

**Southey.** ENGLISH SEAMEN (Howard, Clifford, Hawkins, Drake, Cavendish). By ROBERT SOUTHEY. Edited, with an Introduction, by DAVID HANNAY. *Crown 8vo.* 6s.

This is a reprint of some excellent biographies of Elizabethan seamen, written by Southey and never republished. They are practically unknown, and they deserve, and will probably obtain, a wide popularity.

## General Literature

**Gladstone.** THE SPEECHES AND PUBLIC ADDRESSES OF THE RT. HON. W. E. GLADSTONE, M.P. With Notes and Introductions. Edited by A. W. HUTTON, M.A. (Librarian of the Gladstone Library), and H. J. COHEN, M.A. With Portraits. *8vo.* Vols. IX. and X. 12s. 6d. each.

**Henley and Whibley.** A BOOK OF ENGLISH PROSE. Collected by W. E. HENLEY and CHARLES WHIBLEY. *Cr. 8vo.* 6s. Also 40 copies on Dutch paper. 21s. net.

Also 15 copies on Japanese paper. 42s. net.

'A unique volume of extracts—an art gallery of early prose.'—*Birmingham Post*.

'An admirable companion to Mr. Henley's "Lyra Heroica."'—*Saturday Review*.

'Quite delightful. The choice made has been excellent, and the volume has been most admirably printed by Messrs. Constable. A greater treat for those not well acquainted with pre-Restoration prose could not be imagined.'—*Athenæum*.

**Wells.** OXFORD AND OXFORD LIFE. By Members of the University. Edited by J. WELLS, M.A., Fellow and Tutor of Wadham College. *Crown 8vo.* 3s. 6d.

This work contains an account of life at Oxford—intellectual, social, and religious—a careful estimate of necessary expenses, a review of recent changes, a statement of the present position of the University, and chapters on Women's Education, aids to study, and University Extension.

'We congratulate Mr. Wells on the production of a readable and intelligent account of Oxford as it is at the present time, written by persons who are possessed of a close acquaintance with the system and life of the University.'—*Athenæum*.

**Ouida.** VIEWS AND OPINIONS. By OUIDA. *Crown 8vo.* 6s.

'Her views are always well marked and forcibly expressed, so that even when you most strongly differ from the writer you can always recognise and acknowledge her ability.'—*Globe*.

'Ouida is outspoken, and the reader of this book will not have a dull moment. The book is full of variety, and sparkles with entertaining matter.'—*Speaker*.

**Bowden.** THE EXAMPLE OF BUDDHA: Being Quotations from Buddhist Literature for each Day in the Year. Compiled by E. M. BOWDEN. With Preface by Sir EDWIN ARNOLD. *Third Edition.* 16mo. 2s. 6d.

**Bushill.** PROFIT SHARING AND THE LABOUR QUESTION. By T. W. BUSHILL, a Profit Sharing Employer. With an Introduction by SEDLEY TAYLOR, Author of 'Profit Sharing between Capital and Labour.' *Crown 8vo. 2s. 6d.*

**Malden.** THE ENGLISH CITIZEN: HIS RIGHTS AND DUTIES. By H. E. MALDEN, M.A. *Crown 8vo. 1s. 6d.*

A simple account of the privileges and duties of the English citizen.

**John Beever.** PRACTICAL FLY-FISHING, Founded on Nature, by JOHN BEEVER, late of the Thwaite House, Coniston. A New Edition, with a Memoir of the Author by W. G. COLLINGWOOD, M.A. *Crown 8vo. 3s. 6d.*

A little book on Fly-Fishing by an old friend of Mr. Ruskin.

## Science

**Freudenreich.** DAIRY BACTERIOLOGY. A Short Manual for the Use of Students in Dairy Schools, Cheesemakers, and Farmers. By DR. ED. VON FREUDENREICH. Translated from the German by J. R. AINSWORTH DAVIS, B.A. (Camb.), F.C.P., Professor of Biology and Geology at University College, Aberystwyth. *Crown 8vo. 2s. 6d.*

**Chalmers Mitchell.** OUTLINES OF BIOLOGY. By P. CHALMERS MITCHELL, M.A., F.Z.S. *Fully Illustrated. Crown 8vo. 6s.*

A text-book designed to cover the new Schedule issued by the Royal College of Physicians and Surgeons.

**Massee.** A MONOGRAPH OF THE MYXOGASTRES. By GEORGE MASSEE. With 12 Coloured Plates. *Royal 8vo. 18s. net.*

'A work much in advance of any book in the language treating of this group of organisms. It is indispensable to every student of the Myxogastres. The coloured plates deserve high praise for their accuracy and execution.'—*Nature*.

## Theology

**Driver.** SERMONS ON SUBJECTS CONNECTED WITH THE OLD TESTAMENT. By S. R. DRIVER, D.D., Canon of Christ Church, Regius Professor of Hebrew in the University of Oxford. *Crown 8vo. 6s.*

A welcome companion to the author's famous 'Introduction.' No man can read these discourses without feeling that Dr. Driver is fully alive to the deeper teaching of the Old Testament.'—*Guardian*.

**Cheyne. FOUNDERS OF OLD TESTAMENT CRITICISM :**

Biographical, Descriptive, and Critical Studies. By T. K. CHEYNE, D.D., Oriel Professor of the Interpretation of Holy Scripture at Oxford. *Large crown 8vo. 7s. 6d.*

This important book is a historical sketch of O. T. Criticism in the form of biographical studies from the days of Eichhorn to those of Driver and Robertson Smith. It is the only book of its kind in English.

'A very learned and instructive work.'—*Times*.

**Prior. CAMBRIDGE SERMONS. Edited by H. C. PRIOR,**

M.A., Fellow and Tutor of Pembroke College. *Crown 8vo. 6s.*

A volume of sermons preached before the University of Cambridge by various preachers, including the Archbishop of Canterbury and Bishop Westcott.

'A representative collection. Bishop Westcott's is a noble sermon.'—*Guardian*.

'Full of thoughtfulness and dignity.'—*Record*.

**Beeching. SERMONS TO SCHOOLBOYS. By H. C.**

BEECHING, M.A., Rector of Yattendon, Berks. With a Preface by Canon SCOTT HOLLAND. *Crown 8vo. 2s. 6d.*

Seven sermons preached before the boys of Bradfield College.

**Layard. RELIGION IN BOYHOOD. Notes on the Religious Training of Boys. With a Preface by J. R. ILLINGWORTH.**

By E. B. LAYARD, M.A. *18mo. 1s.*

**Devotional Books.**

*With Full-page Illustrations.*

**THE IMITATION OF CHRIST. By THOMAS À KEMPIS.**

With an Introduction by ARCHDEACON FARRAR. Illustrated by C. M. GERE, and printed in black and red. *Fcap. 8vo. 3s. 6d.*

'We must draw attention to the antique style, quaintness, and typographical excellence of the work, its red-letter "initials" and black letter type, and old-fashioned paragraphic arrangement of pages. The antique paper, uncut edges, and illustrations are in accord with the other features of this unique little work.'—*Newsagent*.

'Amongst all the innumerable English editions of the "Imitation," there can have been few which were prettier than this one, printed in strong and handsome type by Messrs. Constable, with all the glory of red initials, and the comfort of buckram binding.'—*Glasgow Herald*.

**THE CHRISTIAN YEAR. By JOHN KEBLE. With an Introduction and Notes by W. LOCK, M.A., Sub-Warden of Keble College, Author of 'The Life of John Keble.' Illustrated by R. ANNING BELL. *Fcap. 8vo. 5s.***

[October.]

## Leaders of Religion

Edited by H. C. BEECHING, M.A. *With Portraits, crown 8vo.*

A series of short biographies of the most prominent leaders of religious life and thought of all ages and countries.

The following are ready—

CARDINAL NEWMAN. By R. H. HUTTON.

JOHN WESLEY. By J. H. OVERTON, M.A.

BISHOP WILBERFORCE. By G. W. DANIEL, M.A.

CARDINAL MANNING. By A. W. HUTTON, M.A.

CHARLES SIMEON. By H. C. G. MOULE, M.A.

JOHN KEBLE. By WALTER LOCK, M.A.

THOMAS CHALMERS. By Mrs. OLIPHANT.

LANCELOT ANDREWES. By R. L. OTTLEY, M.A.

AUGUSTINE OF CANTERBURY. By E. L. CUTTS, D.D.

WILLIAM LAUD. By W. H. HUTTON, M.A.

Other volumes will be announced in due course.

3/6

## Works by S. Baring Gould

OLD COUNTRY LIFE. With Sixty-seven Illustrations by W. PARKINSON, F. D. BEDFORD, and F. MASEY. *Large Crown 8vo, cloth super extra, top edge gilt, 10s. 6d. Fifth and Cheaper Edition. 6s.*

"'Old Country Life,' as healthy wholesome reading, full of breezy life and movement, full of quaint stories vigorously told, will not be excelled by any book to be published throughout the year. Sound, hearty, and English to the core.'—*World*.

HISTORIC ODDITIES AND STRANGE EVENTS. *Third Edition. Crown 8vo. 6s.*

'A collection of exciting and entertaining chapters. The whole volume is delightful reading.'—*Times*.

FREAKS OF FANATICISM. *Third Edition. Crown 8vo. 6s.*

'Mr. Baring Gould has a keen eye for colour and effect, and the subjects he has chosen give ample scope to his descriptive and analytic faculties. A perfectly fascinating book.'—*Scottish Leader*.

A GARLAND OF COUNTRY SONG: English Folk Songs with their traditional melodies. Collected and arranged by S. BARING GOULD and H. FLEETWOOD SHEPPARD. *Demy 4to. 6s.*

**SONGS OF THE WEST:** Traditional Ballads and Songs of the West of England, with their Traditional Melodies. Collected by S. BARING GOULD, M.A., and H. FLEETWOOD SHEPPARD, M.A. Arranged for Voice and Piano. In 4 Parts (containing 25 Songs each), *Parts I., II., III.*, 3s. each. *Part IV.*, 5s. *In one Vol., French morocco*, 15s.

'A rich collection of humour, pathos, grace, and poetic fancy.'—*Saturday Review*.

**A BOOK OF FAIRY TALES** retold by S. BARING GOULD.  
With numerous illustrations and initial letters by ARTHUR J. GASKIN.  
*Crown 8vo. Buckram. 6s.*

'Mr. Baring Gould has done a good deed, and is deserving of gratitude, in re-writing in honest, simple style the old stories that delighted the childhood of "our fathers and grandfathers." We do not think he has omitted any of our favourite stories, the stories that are commonly regarded as merely "old fashioned." As to the form of the book, and the printing, which is by Messrs. Constable, it were difficult to commend overmuch.'—*Saturday Review*.

**YORKSHIRE ODDITIES AND STRANGE EVENTS**  
*Fourth Edition. Crown 8vo. 6s.*

**STRANGE SURVIVALS AND SUPERSTITIONS.** With Illustrations. By S. BARING GOULD. *Crown 8vo. Second Edition. 6s.*

'We have read Mr. Baring Gould's book from beginning to end. It is full of quaint and various information, and there is not a dull page in it.'—*Notes and Queries*.

**THE TRAGEDY OF THE CAESARS:** The Emperors of the Julian and Claudian Lines. With numerous Illustrations from Busts, Gems, Cameos, etc. By S. BARING GOULD, Author of 'Mehalah,' etc. *Third Edition. Royal 8vo. 15s.*

'A most splendid and fascinating book on a subject of undying interest. The great feature of the book is the use the author has made of the existing portraits of the Caesars, and the admirable critical subtlety he has exhibited in dealing with this line of research. It is brilliantly written, and the illustrations are supplied on a scale of profuse magnificence.'—*Daily Chronicle*.

'The volumes will in no sense disappoint the general reader. Indeed, in their way, there is nothing in any sense so good in English. . . . Mr. Baring Gould has presented his narrative in such a way as not to make one dull page.'—*Athenæum*.

**THE DESERTS OF SOUTHERN FRANCE.** By S. BARING GOULD. With numerous Illustrations by F. D. BEDFORD, S. HUTTON, etc. *2 vols. Demy 8vo. 32s.*

This book is the first serious attempt to describe the great barren tableland that extends to the south of Limousin in the Department of Aveyron, Lot, etc., a country of dolomite cliffs, and cañons, and subterranean rivers. The region is full of prehistoric and historic interest, relics of cave-dwellers, of mediæval robbers, and of the English domination and the Hundred Years' War.

'His two richly-illustrated volumes are full of matter of interest to the geologist, the archæologist, and the student of history and manners.'—*Scotsman*.

'It deals with its subject in a manner which rarely fails to arrest attention.'—*Times*.

## Fiction

## SIX SHILLING NOVELS

**Marie Corelli. BARABBAS: A DREAM OF THE WORLD'S TRAGEDY.** By MARIE CORELLI, Author of 'A Romance of Two Worlds,' 'Vendetta,' etc. *Seventeenth Edition. Crown 8vo. 6s.*

'The tender reverence of the treatment and the imaginative beauty of the writing have reconciled us to the daring of the conception, and the conviction is forced on us that even so exalted a subject cannot be made too familiar to us, provided it be presented in the true spirit of Christian faith. The amplifications of the Scripture narrative are often conceived with high poetic insight, and this "Dream of the World's Tragedy" is, despite some trifling incongruities, a lofty and not inadequate paraphrase of the supreme climax of the inspired narrative.'—*Dublin Review.*

**Anthony Hope. THE GOD IN THE CAR.** BY ANTHONY HOPE, Author of 'A Change of Air,' etc. *Sixth Edition. Crown 8vo. 6s.*

'Ruston is drawn with extraordinary skill, and Maggie Dennison with many subtle strokes. The minor characters are clear cut. In short the book is a brilliant one. "The God in the Car" is one of the most remarkable works in a year that has given us the handiwork of nearly all our best living novelists.'—*Standard.*

'A very remarkable book, deserving of critical analysis impossible within our limit; brilliant, but not superficial; well considered, but not elaborated; constructed with the proverbial art that conceals, but yet allows itself to be enjoyed by readers to whom fine literary method is a keen pleasure; true without cynicism, subtle without affectation, humorous without strain, witty without offence, inevitably sad, with an unmorose simplicity.'—*The World.*

**Anthony Hope. A CHANGE OF AIR.** By ANTHONY HOPE, Author of 'The Prisoner of Zenda,' etc. *Second Edition. Crown 8vo. 6s.*

'A graceful, vivacious comedy, true to human nature. The characters are traced with a masterly hand.'—*Times.*

**Anthony Hope. A MAN OF MARK.** By ANTHONY HOPE, Author of 'The Prisoner of Zenda,' 'The God in the Car,' etc. *Second Edition. Crown 8vo. 6s.*

'A bright, entertaining, unusually able book, quite worthy of its brilliant author.'—*Queen.*

'Of all Mr. Hope's books, "A Man of Mark" is the one which best compares with "The Prisoner of Zenda." The two romances are unmistakably the work of the same writer, and he possesses a style of narrative peculiarly seductive, piquant, comprehensive, and—his own.'—*National Observer.*

**Conan Doyle. ROUND THE RED LAMP.** By A. CONAN DOYLE, Author of 'The White Company,' 'The Adventures of Sherlock Holmes,' etc. *Fourth Edition. Crown 8vo. 6s.*

'The book is, indeed, composed of leaves from life, and is far and away the best view that has been vouchsafed us behind the scenes of the consulting-room. It is very superior to "The Diary of a late Physician."'—*Illustrated London News.*

'Dr. Doyle wields a cunning pen, as all the world now knows. His deft touch is seen to perfection in these short sketches—these "facts and fancies of medical life," as he calls them. Every page reveals the literary artist, the keen observer, the trained delineator of human nature, its weal and its woe.'—*Freeman's Journal*.  
'These tales are skilful, attractive, and eminently suited to give relief to the mind of a reader in quest of distraction.'—*Athenæum*.

**Stanley Weyman.** UNDER THE RED ROBE. By STANLEY WEYMAN, Author of 'A Gentleman of France.' With Twelve Illustrations by R. Caton Woodville. *Seventh Edition. Crown 8vo. 6s.*

A cheaper edition of a book which won instant popularity. No unfavourable review occurred, and most critics spoke in terms of enthusiastic admiration. The 'Westminster Gazette' called it 'a book of which we have read every word for the sheer pleasure of reading, and which we put down with a pang that we cannot forget it all and start again.' The 'Daily Chronicle' said that 'every one who reads books at all must read this thrilling romance, from the first page of which to the last the breathless reader is haled along.' It also called the book 'an inspiration of manliness and courage.' The 'Globe' called it 'a delightful tale of chivalry and adventure, vivid and dramatic, with a wholesome modesty and reverence for the highest.'

**Emily Lawless.** MAELCHO: a Sixteenth Century Romance.

By the Hon. EMILY LAWLESS, Author of 'Grania,' 'Hurrish,' etc. *Second Edition. Crown 8vo. 6s.*

'A striking and delightful book. A task something akin to Scott's may lie before Miss Lawless. If she carries forward this series of historical pictures with the same brilliancy and truth she has already shown, and with the increasing self-control one may expect from the genuine artist, she may do more for her country than many a politician. Throughout this fascinating book, Miss Lawless has produced something which is not strictly history and is not strictly fiction, but nevertheless possesses both imaginative value and historical insight in a high degree.'—*Times*.

'A really great book.'—*Spectator*.

'There is no keener pleasure in life than the recognition of genius. Good work is commoner than it used to be, but the best is as rare as ever. All the more gladly, therefore, do we welcome in "Maelcho" a piece of work of the first order, which we do not hesitate to describe as one of the most remarkable literary achievements of this generation. Miss Lawless is possessed of the very essence of historical genius.'—*Manchester Guardian*.

**E. F. Benson.** DODO: A DETAIL OF THE DAY. By E. F. BENSON. *Crown 8vo. Sixteenth Edition. 6s.*

A story of society which attracted by its brilliance universal attention. The best critics were cordial in their praise. The 'Guardian' spoke of 'Dodo' as 'unusually clever and interesting'; the 'Spectator' called it 'a delightfully witty sketch of society'; the 'Speaker' said the dialogue was 'a perpetual feast of epigram and paradox'; the 'Athenæum' spoke of the author as 'a writer of quite exceptional ability'; the 'Academy' praised his 'amazing cleverness'; the 'World' said the book was 'brilliantly written'; and half-a-dozen papers declared there was 'not a dull page in the book.'

**E. F. Benson.** THE RUBICON. By E. F. BENSON, Author of 'Dodo.' *Fourth Edition. Crown 8vo. 6s.*

Of Mr. Benson's second novel the 'Birmingham Post' says it is 'well written, stimulating, unconventional, and, in a word, characteristic': the 'National Observer' congratulates Mr. Benson upon 'an exceptional achievement,' and calls the book 'a notable advance on his previous work.'

**M. M. Dowie. GALLIA.** By MÉNIE MURIEL DOWIE, Author of 'A Girl in the Carpathians.' *Second Edition. Crown 8vo. 6s.*

'The style is generally admirable, the dialogue not seldom brilliant, the situations surprising in their freshness and originality, while the subsidiary as well as the principal characters live and move, and the story itself is readable from title-page to colophon.'—*Saturday Review*.

'A very notable book; a very sympathetically, at times delightfully written book.'—*Daily Graphic*.

### MR. BARING GOULD'S NOVELS

'To say that a book is by the author of "Mehalah" is to imply that it contains a story cast on strong lines, containing dramatic possibilities, vivid and sympathetic descriptions of Nature, and a wealth of ingenious imagery.'—*Speaker*.

'That whatever Mr. Baring Gould writes is well worth reading, is a conclusion that may be very generally accepted. His views of life are fresh and vigorous, his language pointed and characteristic, the incidents of which he makes use are striking and original, his characters are life-like, and though somewhat exceptional people, are drawn and coloured with artistic force. Add to this that his descriptions of scenes and scenery are painted with the loving eyes and skilled hands of a master of his art, that he is always fresh and never dull, and under such conditions it is no wonder that readers have gained confidence both in his power of amusing and satisfying them, and that year by year his popularity widens.'—*Court Circular*.

**Baring Gould. URITH: A Story of Dartmoor.** By S. BARING GOULD. *Third Edition. Crown 8vo. 6s.*

'The author is at his best.'—*Times*.

'He has nearly reached the high water-mark of "Mehalah."'—*National Observer*.

**Baring Gould. IN THE ROAR OF THE SEA: A Tale of the Cornish Coast.** By S. BARING GOULD. *Fifth Edition. 6s.*

**Baring Gould. MRS. CURGENVEN OF CURGENVEN.** By S. BARING GOULD. *Fourth Edition. 6s.*

A story of Devon life. The 'Graphic' speaks of it as 'a novel of vigorous humour and sustained power'; the 'Sussex Daily News' says that 'the swing of the narrative is splendid'; and the 'Speaker' mentions its 'bright imaginative power.'

**Baring Gould. CHEAP JACK ZITA.** By S. BARING GOULD. *Third Edition. Crown 8vo. 6s.*

A Romance of the Ely Fen District in 1815, which the 'Westminster Gazette' calls 'a powerful drama of human passion'; and the 'National Observer' 'a story worthy the author.'

**Baring Gould. THE QUEEN OF LOVE.** By S. BARING GOULD. *Third Edition. Crown 8vo. 6s.*

The 'Glasgow Herald' says that 'the scenery is admirable, and the dramatic incidents are most striking.' The 'Westminster Gazette' calls the book 'strong, interesting, and clever.' 'Punch' says that 'you cannot put it down until you have finished it.' The 'Sussex Daily News' says that it 'can be heartily recommended to all who care for cleanly, energetic, and interesting fiction.'

**Baring Gould. KITTY ALONE.** By S. BARING GOULD, Author of 'Mehalah,' 'Cheap Jack Zita,' etc. *Fourth Edition. Crown 8vo. 6s.*

- 'A strong and original story, teeming with graphic description, stirring incident, and, above all, with vivid and enthralling human interest.'—*Daily Telegraph.*
- 'Brisk, clever, keen, healthy, humorous, and interesting.'—*National Observer.*
- 'Full of quaint and delightful studies of character.'—*Bristol Mercury.*

**Mrs. Oliphant. SIR ROBERT'S FORTUNE.** By MRS. OLIPHANT. *Crown 8vo. 6s.*

- 'Full of her own peculiar charm of style and simple, subtle character-painting comes her new gift, the delightful story before us. The scene mostly lies in the moors, and at the touch of the authoress a Scotch moor becomes a living thing, strong, tender, beautiful, and changeful. The book will take rank among the best of Mrs. Oliphant's good stories.'—*Pall Mall Gazette.*

**W. E. Norris. MATTHEW AUSTIN.** By W. E. NORRIS, Author of 'Mademoiselle de Mersac,' etc. *Third Edition. Crown 8vo. 6s.*

- '"Matthew Austin" may safely be pronounced one of the most intellectually satisfactory and morally bracing novels of the current year.'—*Daily Telegraph.*
- 'Mr. W. E. Norris is always happy in his delineation of every-day experiences, but rarely has he been brighter or breezier than in "Matthew Austin." The pictures are in Mr. Norris's pleasantest vein, while running through the entire story is a felicity of style and wholesomeness of tone which one is accustomed to find in the novels of this favourite author.'—*Scotsman.*

**W. E. Norris. HIS GRACE.** By W. E. NORRIS, Author of 'Mademoiselle de Mersac.' *Third Edition. Crown 8vo. 6s.*

- 'Mr. Norris has drawn a really fine character in the Duke of Hurstbourne, at once unconventional and very true to the conventionalities of life, weak and strong in a breath, capable of inane follies and heroic decisions, yet not so definitely portrayed as to relieve a reader of the necessity of study on his own behalf.'—*Athenæum.*

**W. E. Norris. THE DESPOTIC LADY AND OTHERS.** By W. E. NORRIS, Author of 'Mademoiselle de Mersac.' *Crown 8vo. 6s.*

- 'A delightfully humorous tale of a converted and rehabilitated rope-dancer.'—*Glasgow Herald.*
- 'The ingenuity of the idea, the skill with which it is worked out, and the sustained humour of its situations, make it after its own manner a veritable little masterpiece.'—*Westminster Gazette.*
- 'A budget of good fiction of which no one will tire.'—*Scotsman.*
- 'An extremely entertaining volume—the sprightliest of holiday companions.'—*Daily Telegraph.*

**Gilbert Parker. MRS. FALCHION.** By GILBERT PARKER, Author of 'Pierre and His People.' *Second Edition. Crown 8vo. 6s.*

- Mr. Parker's second book has received a warm welcome. The 'Athenæum' called it 'a splendid study of character'; the 'Pall Mall Gazette' spoke of the writing as 'but little behind anything that has been done by any writer of our time'; the 'St. James's' called it 'a very striking and admirable novel'; and the 'Westminster Gazette' applied to it the epithet of 'distinguished.'

**Gilbert Parker. PIERRE AND HIS PEOPLE.** By GILBERT PARKER. *Second Edition. Crown 8vo. 6s.*

- 'Stories happily conceived and finely executed. There is strength and genius in Mr. Parker's style.'—*Daily Telegraph.*

**Gilbert Parker. THE TRANSLATION OF A SAVAGE.** By GILBERT PARKER, Author of 'Pierre and His People,' 'Mrs. Falchion,' etc. *Crown 8vo. 6s.*

- 'The plot is original and one difficult to work out; but Mr. Parker has done it with great skill and delicacy. The reader who is not interested in this original, fresh, and well-told tale must be a dull person indeed.'—*Daily Chronicle.*
- 'A strong and successful piece of workmanship. The portrait of Lali, strong, dignified, and pure, is exceptionally well drawn.'—*Manchester Guardian.*
- 'A very pretty and interesting story, and Mr. Parker tells it with much skill. The story is one to be read.'—*St. James's Gazette.*

**Gilbert Parker. THE TRAIL OF THE SWORD.** By GILBERT PARKER, Author of 'Pierre and his People,' etc. *Third Edition. Crown 8vo. 6s.*

- 'Everybody with a soul for romance will thoroughly enjoy "The Trail of the Sword."'—*St. James's Gazette.*
- 'A rousing and dramatic tale. A book like this, in which swords flash, great surprises are undertaken, and daring deeds done, in which men and women live and love in the old straightforward passionate way, is a joy inexpressible to the reviewer, brain-weary of the domestic tragedies and psychological puzzles of everyday fiction; and we cannot but believe that to the reader it will bring refreshment as welcome and as keen.'—*Daily Chronicle.*

**Gilbert Parker. WHEN VALMOND CAME TO PONTIAC:** The Story of a Lost Napoleon. By GILBERT PARKER. *Second Edition. Crown 8vo. 6s.*

- 'Here we find romance—real, breathing, living romance, but it runs flush with our own times, level with our own feelings. Not here can we complain of lack of inevitableness or homogeneity. The character of Valmond is drawn unerringly; his career, brief as it is, is placed before us as convincingly as history itself. The book must be read, we may say re-read, for any one thoroughly to appreciate Mr. Parker's delicate touch and innate sympathy with humanity.'—*Pall Mall Gazette.*

**Arthur Morrison. TALES OF MEAN STREETS.** By ARTHUR MORRISON. *Third Edition. Crown 8vo. 6s.*

- 'Told with consummate art and extraordinary detail. He tells a plain, unvarnished tale, and the very truth of it makes for beauty. In the true humanity of the book lies its justification, the permanence of its interest, and its indubitable triumph.'—*Athenæum.*
- 'A great book. The author's method is amazingly effective, and produces a thrilling sense of reality. The writer lays upon us a master hand. The book is simply appalling and irresistible in its interest. It is humorous also; without humour it would not make the mark it is certain to make.'—*World.*

**Julian Corbett. A BUSINESS IN GREAT WATERS.** By JULIAN CORBETT, Author of 'For God and Gold,' 'Kophetua XIIIth.,' etc. *Crown 8vo. 6s.*

- 'There is plenty of incident and movement in this romance. It is interesting as a novel framed in an historical setting, and it is all the more worthy of attention from the lover of romance as being absolutely free from the morbid, the frivolous, and the ultra-sexual.'—*Athenæum.*
- 'A stirring tale of naval adventure during the Great French War. The book is full of picturesque and attractive characters.'—*Glasgow Herald.*

**Robert Barr.** IN THE MIDST OF ALARMS. By ROBERT BARR, Author of 'From Whose Bourne,' etc. *Second Edition.* Crown 8vo. 6s.

'A book which has abundantly satisfied us by its capital humour.'—*Daily Chronicle*.  
'Mr. Barr has achieved a triumph whereof he has every reason to be proud.'—*Pall Mall Gazette*.

'There is a quaint thought or a good joke on nearly every page. The studies of character are carefully finished, and linger in the memory.'—*Black and White*.

'Distinguished for kindly feeling, genuine humour, and really graphic portraiture.'—*Sussex Daily News*.

'A delightful romance, with experiences strange and exciting. The dialogue is always bright and witty; the scenes are depicted briefly and effectively; and there is no incident from first to last that one would wish to have omitted.'—*Scotsman*.

**Mrs. Pinsent.** CHILDREN OF THIS WORLD. By ELLEN F. PINSENT, Author of 'Jenny's Case.' Crown 8vo. 6s.

'There is much clever writing in this book. The story is told in a workmanlike manner, and the characters conduct themselves like average human beings.'—*Daily News*.

'Full of interest, and, with a large measure of present excellence, gives ample promise of splendid work.'—*Birmingham Gazette*.

'Mrs. Pinsent's new novel has plenty of vigour, variety, and good writing. There are certainty of purpose, strength of touch, and clearness of vision.'—*Athenæum*.

**Clark Russell.** MY DANISH SWEETHEART. By W. CLARK RUSSELL, Author of 'The Wreck of the Grosvenor,' etc. *Illustrated. Third Edition.* Crown 8vo. 6s.

**Pryce.** TIME AND THE WOMAN. By RICHARD PRYCE, Author of 'Miss Maxwell's Affections,' 'The Quiet Mrs. Fleming,' etc. *Second Edition.* Crown 8vo. 6s.

'Mr. Pryce's work recalls the style of Octave Feuillet, by its clearness, conciseness, its literary reserve.'—*Athenæum*.

**Mrs. Watson.** THIS MAN'S DOMINION. By the Author of 'A High Little World.' *Second Edition.* Crown 8vo. 6s.

'It is not a book to be read and forgotten on a railway journey, but it is rather a study of the perplexing problems of life, to which the reflecting mind will frequently return, even though the reader does not accept the solutions which the author suggests. In these days, when the output of merely amusing novels is so overpowering, this is no slight praise. There is an underlying depth in the story which reminds one, in a lesser degree, of the profundity of George Eliot, and "This Man's Dominion" is by no means a novel to be thrust aside as exhausted at one perusal.'—*Dundee Advertiser*.

**Marriott Watson.** DIOGENES OF LONDON and other Sketches. By H. B. MARRIOTT WATSON, Author of 'The Web of the Spider.' Crown 8vo. Buckram. 6s.

'By all those who delight in the uses of words, who rate the exercise of prose above the exercise of verse, who rejoice in all proofs of its delicacy and its strength, who believe that English prose is chief among the moulds of thought, by these Mr. Marriott Watson's book will be welcomed.'—*National Observer*.

**Gilchrist. THE STONE DRAGON.** By MURRAY GILCHRIST.  
*Crown 8vo. Buckram. 6s.*

'The author's faults are atoned for by certain positive and admirable merits. The romances have not their counterpart in modern literature, and to read them is a unique experience.'—*National Observer*.

### THREE-AND-SIXPENNY NOVELS

**Edna Lyall. DERRICK VAUGHAN, NOVELIST.** By EDNA LYALL, Author of 'Donovan,' etc. *Forty-first Thousand.*  
*Crown 8vo. 3s. 6d.*

**Baring Gould. ARMINELL; A Social Romance.** By S. BARING GOULD. *New Edition. Crown 8vo. 3s. 6d.*

**Baring Gould. MARGERY OF QUETHER, and other Stories.** By S. BARING GOULD. *Crown 8vo. 3s. 6d.*

**Baring Gould. JACQUETTA, and other Stories.** By S. BARING GOULD. *Crown 8vo. 3s. 6d.*

**Miss Benson. SUBJECT TO VANITY.** By MARGARET BENSON. *With numerous Illustrations. Second Edition. Crown 8vo. 3s. 6d.*

'A charming little book about household pets by a daughter of the Archbishop of Canterbury.'—*Speaker*.

'A delightful collection of studies of animal nature. It is very seldom that we get anything so perfect in its kind. . . . The illustrations are clever, and the whole book a singularly delightful one.'—*Guardian*.

'Humorous and sentimental by turns, Miss Benson always manages to interest us in her pets, and all who love animals will appreciate her book, not only for their sake, but quite as much for its own.'—*Times*.

'All lovers of animals should read Miss Benson's book. For sympathetic understanding, humorous criticism, and appreciative observation she certainly has not her equal.'—*Manchester Guardian*.

**Gray. ELSA. A Novel.** By E. M'QUEEN GRAY. *Crown 8vo. 3s. 6d.*

'A charming novel. The characters are not only powerful sketches, but minutely and carefully finished portraits.'—*Guardian*.

**J. H. Pearce. JACO TRELOAR.** By J. H. PEARCE, Author of 'Esther Pentreath.' *New Edition. Crown 8vo. 3s. 6d.*

The 'Spectator' speaks of Mr. Pearce as 'a writer of exceptional power'; the 'Daily Telegraph' calls the book 'powerful and picturesque'; the 'Birmingham Post' asserts that it is 'a novel of high quality.'

**X. L. AUT DIABOLUS AUT NIHIL, and Other Stories.** By X. L. *Crown 8vo. 3s. 6d.*

'Distinctly original and in the highest degree imaginative. The conception is almost as lofty as Milton's.'—*Spectator*.

'Original to a degree of originality that may be called primitive—a kind of passionate directness that absolutely absorbs us.'—*Saturday Review*.

'Of powerful interest. There is something startlingly original in the treatment of the themes. The terrible realism leaves no doubt of the author's power.'—*Athenaeum*.

**O'Grady.** THE COMING OF CUCULAIN. A Romance of the Heroic Age of Ireland. By STANDISH O'GRADY, Author of 'Finn and his Companions,' etc. Illustrated by MURRAY SMITH. *Crown 8vo. 3s. 6d.*

'The suggestions of mystery, the rapid and exciting action, are superb poetic effects.'—*Speaker.*

'For light and colour it resembles nothing so much as a Swiss dawn.'—*Manchester Guardian.*

'A romance extremely fascinating and admirably well knit.'—*Saturday Review.*

**Constance Smith.** A CUMBERER OF THE GROUND. By CONSTANCE SMITH, Author of 'The Repentance of Paul Wentworth,' etc. *New Edition. Crown 8vo. 3s. 6d.*

**Author of 'Vera.'** THE DANCE OF THE HOURS. By the Author of 'Vera.' *Crown 8vo. 3s. 6d.*

**Esmè Stuart.** A WOMAN OF FORTY. By ESMÈ STUART, Author of 'Muriel's Marriage,' 'Virginie's Husband,' etc. *New Edition. Crown 8vo. 3s. 6d.*

'The story is well written, and some of the scenes show great dramatic power.'—*Daily Chronicle.*

**Fenn.** THE STAR GAZERS. By G. MANVILLE FENN, Author of 'Eli's Children,' etc. *New Edition. Cr. 8vo. 3s. 6d.*

'A stirring romance.'—*Western Morning News.*

'Told with all the dramatic power for which Mr. Fenn is conspicuous.'—*Bradford Observer.*

**Dickinson.** A VICAR'S WIFE. By EVELYN DICKINSON. *Crown 8vo. 3s. 6d.*

**Prowse.** THE POISON OF ASPES. By R. ORTON PROWSE. *Crown 8vo. 3s. 6d.*

**Grey.** THE STORY OF CHRIS. By ROWLAND GREY. *Crown 8vo. 5s.*

**Lynn Linton.** THE TRUE HISTORY OF JOSHUA DAVIDSON, Christian and Communist. By E. LYNN LINTON. *Eleventh Edition. Post 8vo. 1s.*

#### HALF-CROWN NOVELS

*A Series of Novels by popular Authors.*

2/6

1. THE PLAN OF CAMPAIGN. By F. MABEL ROBINSON.
2. DISENCHANTMENT. By F. MABEL ROBINSON.
3. MR. BUTLER'S WARD. By F. MABEL ROBINSON.
4. HOVENDEN, V.C. By F. MABEL ROBINSON.
5. ELI'S CHILDREN. By G. MANVILLE FENN.
6. A DOUBLE KNOT. By G. MANVILLE FENN.
7. DISARMED. By M. BETHAM EDWARDS.

8. A LOST ILLUSION. By LESLIE KEITH.
9. A MARRIAGE AT SEA. By W. CLARK RUSSELL.
10. IN TENT AND BUNGALOW. By the Author of 'Indian Idylls.'
11. MY STEWARDSHIP. By E. M'QUEEN GRAY.
12. A REVEREND GENTLEMAN. By J. M. COBBAN.
13. A DEPLORABLE AFFAIR. By W. E. NORRIS.
14. JACK'S FATHER. By W. E. NORRIS.
15. A CAVALIER'S LADY. By Mrs. DICKER.
16. JIM B.

## Books for Boys and Girls

*A Series of Books by well-known Authors, well illustrated.*  
Crown 8vo.

3/6

1. THE ICELANDER'S SWORD. By S. BARING GOULD.
2. TWO LITTLE CHILDREN AND CHING. By EDITH E. CUTHELL.
3. TODDLER'S HERO. By M. M. BLAKE.
4. ONLY A GUARD-ROOM DOG. By EDITH E. CUTHELL.
5. THE DOCTOR OF THE JULIET. By HARRY COLLINGWOOD.
6. MASTER ROCKAFELLAR'S VOYAGE. By W. CLARK RUSSELL.
7. SYD BELTON: Or, The Boy who would not go to Sea. By G. MANVILLE FENN.

## The Peacock Library

*A Series of Books for Girls by well-known Authors, handsomely bound in blue and silver, and well illustrated.*  
Crown 8vo.

3/6

1. A PINCH OF EXPERIENCE. By L. B. WALFORD.
2. THE RED GRANGE. By Mrs. MOLESWORTH.
3. THE SECRET OF MADAME DE MONLUC. By the Author of 'Mlle Mori.'
4. DUMPS. By Mrs. PARR, Author of 'Adam and Eve.'
5. OUT OF THE FASHION. By L. T. MEADE.
6. A GIRL OF THE PEOPLE. By L. T. MEADE.
7. HEPSEY GIPSY. By L. T. MEADE. 2s. 6d.
8. THE HONOURABLE MISS. By L. T. MEADE.
9. MY LAND OF BEULAH. By Mrs. LEITH ADAMS.

## University Extension Series

A series of books on historical, literary, and scientific subjects, suitable for extension students and home reading circles. Each volume is complete in itself, and the subjects are treated by competent writers in a broad and philosophic spirit.

Edited by J. E. SYMES, M.A.,

Principal of University College, Nottingham.

*Crown 8vo. Price (with some exceptions) 2s. 6d.*

*The following volumes are ready:—*

**THE INDUSTRIAL HISTORY OF ENGLAND.** By H. DE B. GIBBINS, M.A., late Scholar of Wadham College, Oxon., Cobden Prizeman. *Fourth Edition. With Maps and Plans.* 3s.

'A compact and clear story of our industrial development. A study of this concise but luminous book cannot fail to give the reader a clear insight into the principal phenomena of our industrial history. The editor and publishers are to be congratulated on this first volume of their venture, and we shall look with expectant interest for the succeeding volumes of the series. — *University Extension Journal*.

**A HISTORY OF ENGLISH POLITICAL ECONOMY.** By L. L. PRICE, M.A., Fellow of Oriel College, Oxon.

**PROBLEMS OF POVERTY: An Inquiry into the Industrial Conditions of the Poor.** By J. A. HOBSON, M.A. *Second Edition.*

**VICTORIAN POETS.** By A. SHARP.

**THE FRENCH REVOLUTION.** By J. E. SYMES, M.A.

**PSYCHOLOGY.** By F. S. GRANGER, M.A., Lecturer in Philosophy at University College, Nottingham.

**THE EVOLUTION OF PLANT LIFE: Lower Forms.** By G. MASSEE, Kew Gardens. *With Illustrations.*

**AIR AND WATER.** Professor V. B. LEWES, M.A. *Illustrated.*

**THE CHEMISTRY OF LIFE AND HEALTH.** By C. W. KIMMINS, M.A. Camb. *Illustrated.*

**THE MECHANICS OF DAILY LIFE.** By V. P. SELLS, M.A. *Illustrated.*

**ENGLISH SOCIAL REFORMERS.** H. DE B. GIBBINS, M.A.

**ENGLISH TRADE AND FINANCE IN THE SEVENTEENTH CENTURY.** By W. A. S. HEWINS, B.A.

**THE CHEMISTRY OF FIRE.** The Elementary Principles of Chemistry. By M. M. PATTISON MUIR, M.A. *Illustrated.*

**A TEXT-BOOK OF AGRICULTURAL BOTANY.** By M. C. POTTER, M.A., F.L.S. *Illustrated.* 3s. 6d.

- THE VAULT OF HEAVEN. A Popular Introduction to Astronomy. By R. A. GREGORY. *With numerous Illustrations.*
- METEOROLOGY. The Elements of Weather and Climate. By H. N. DICKSON, F.R.S.E., F.R. Met. Soc. *Illustrated.*
- A MANUAL OF ELECTRICAL SCIENCE. By GEORGE J. BURCH, M.A. *With numerous Illustrations.* 3s.
- THE EARTH. An Introduction to Physiography. By EVAN SMALL, M.A. *Illustrated.*
- INSECT LIFE. By F. W. THEOBALD, M.A. *Illustrated.*
- ENGLISH POETRY FROM BLAKE TO BROWNING. By W. M. DIXON, M.A.
- ENGLISH LOCAL GOVERNMENT. By E JENKS, M.A., Professor of Law at University College, Liverpool.

## Social Questions of To-day

Edited by H. DE B. GIBBINS, M.A.

*Crown 8vo. 2s. 6d.*

2/6

A series of volumes upon those topics of social, economic, and industrial interest that are at the present moment foremost in the public mind. Each volume of the series is written by an author who is an acknowledged authority upon the subject with which he deals.

*The following Volumes of the Series are ready :—*

- TRADE UNIONISM—NEW AND OLD. By G. HOWELL, Author of 'The Conflicts of Capital and Labour.' *Second Edition.*
- THE CO-OPERATIVE MOVEMENT TO-DAY. By G. J. HOLYOAKE, Author of 'The History of Co-operation.'
- MUTUAL THRIFT. By Rev. J. FROME WILKINSON, M.A., Author of 'The Friendly Society Movement.'
- PROBLEMS OF POVERTY : An Inquiry into the Industrial Conditions of the Poor. By J. A. HOBSON, M.A. *Second Edition.*
- THE COMMERCE OF NATIONS. By C. F. BASTABLE, M.A., Professor of Economics at Trinity College, Dublin.
- THE ALIEN INVASION. By W. H. WILKINS, B.A., Secretary to the Society for Preventing the Immigration of Destitute Aliens.
- THE RURAL EXODUS. By P. ANDERSON GRAHAM.
- LAND NATIONALIZATION. By HAROLD COX, B.A.
- A SHORTER WORKING DAY. By H. DE B. GIBBINS and R. A. HADFIELD, of the Hecla Works, Sheffield.

- BACK TO THE LAND: An Inquiry into the Cure for Rural Depopulation. By H. E. MOORE.
- TRUSTS, POOLS AND CORNERS: As affecting Commerce and Industry. By J. STEPHEN JEANS, M.R.I., F.S.S.
- THE FACTORY SYSTEM. By R. COOKE TAYLOR.
- THE STATE AND ITS CHILDREN. By GERTRUDE TUCKWELL.
- WOMEN'S WORK. By LADY DILKE, MISS BULLEY, and MISS WHITLEY.
- MUNICIPALITIES AT WORK. The Municipal Policy of Six Great Towns, and its Influence on their Social Welfare. By FREDERICK DOLMAN. With an Introduction by Sir JOHN HUTTON, late Chairman of the London County Council. *Crown 8vo. Cloth. 2s. 6d.*

## Classical Translations

Edited by H. F. FOX, M.A., Fellow and Tutor of Brasenose College, Oxford.

Messrs. Methuen propose to issue a New Series of Translations from the Greek and Latin Classics. They have enlisted the services of some of the best Oxford and Cambridge Scholars, and it is their intention that the Series shall be distinguished by literary excellence as well as by scholarly accuracy.

*Crown 8vo. Finely printed and bound in blue buckram.*

- CICERO—De Oratore I. Translated by E. N. P. MOOR, M.A., Assistant Master at Clifton. *3s. 6d.*
- ÆSCHYLUS—Agamemnon, Chœphoroe, Eumenides. Translated by LEWIS CAMPBELL, LL.D., late Professor of Greek at St. Andrews. *5s.*
- LUCIAN—Six Dialogues (Nigrinus, Icaro-Menippus, The Cock, The Ship, The Parasite, The Lover of Falsehood). Translated by S. T. IRWIN, M.A., Assistant Master at Clifton; late Scholar of Exeter College, Oxford. *3s. 6d.*
- SOPHOCLES—Electra and Ajax. Translated by E. D. A. MORSHEAD, M.A., late Scholar of New College, Oxford; Assistant Master at Winchester. *2s. 6d.*
- TACITUS—Agricola and Germania. Translated by R. B. TOWNSHEND, late Scholar of Trinity College, Cambridge. *2s. 6d.*
- CICERO—Select Orations (Pro Milone, Pro Murena, Philippic II., In Catilinam). Translated by H. E. D. BLAKISTON, M.A., Fellow and Tutor of Trinity College, Oxford. *5s.*

University of Southern California Library

THEOLOGY LIBRARY  
CLAREMONT, CALIF.

14325





14325

PJ  
1941  
P3  
1895  
V.1

**Petrie, Sir William Matthew Flinders, 1853-1942, e**  
Egyptian tales translated from the papyri ... Ed. by  
Flinders Petrie ... Illustrated by Tristram Ellis ... I.  
Methuen & co., 1895.

2 v. fronts., illus., plates. 20<sup>cm</sup>.

CONTENTS.—1st ser. ivth to xiiith dynasty.—2d ser. xviiiith to  
dynasty.

1. Egyptian literature—Translations into English. 2. English  
literature—Translations from Egyptian. 1. Title.

Library of Congress

PJ1941.P3 1899, '95

14325  
(n28e1)

CCSC/drw

8-3

